



THE LIFE AND LIBERATION OF PADMASAMBHAVA

Padma bKa'i Thang

Part I: India

As Recorded by
Yeshe Tsogyal

Rediscovered by
Terchen Urgyan Lingpa

Translated into French as
Le Dict de Padma by
Gustave-Charles Toussaint

Translated into English by
Kenneth Douglas and
Gwendolyn Bays

Corrected With the Original Tibetan Manuscripts
and with an Introduction by
Tarthang Tulku

DHARMA PUBLISHING

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Part I: India

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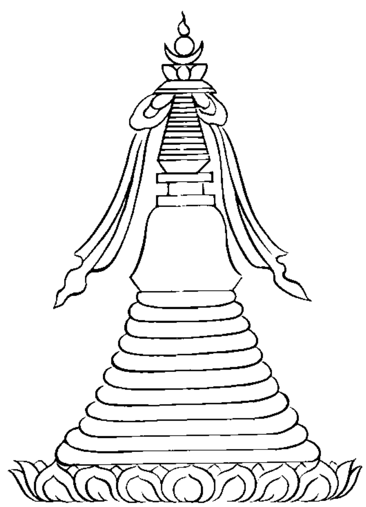
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Dedicated to Kenneth Douglas
and all living beings

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ILLUSTRATIONS

PUBLISHER'S PREFACE

When Professor Kenneth Douglas and his wife Malvina came to the Nyingma Institute for our Human Development Training Program four years ago, we persuaded Mr. Douglas that there could be no better way for him to spend the summer than in translating the French version of *Padma bKa'i Thang* into English. Due to his excellent command of French, the first results of his work were impressive, and were received with great enthusiasm.

Professor Douglas had completed nearly half of the text—continuing the translation after his return home—when he met with a tragic accident. Yet happily, a former student of his, Gwendolyn Bays, most talented and sympathetic, offered to finish the project. The finished manuscript was all we might have hoped it would be—a beautiful translation which clearly carried with it the inspiration of Yeshe Tsogyal. There were, however, aspects of the translation which presented problems.

In 1912, when Gustave-Charles Toussaint undertook to translate the *Padma bKa'i Thang* into French, there were only a handful of scholars in the fields of Tibetan language and philosophy, and although a number of these scholars gave advice to Toussaint on his translation, he himself knew little of Buddhist philosophy. How difficult this text must have been for him! Here was a work of an obviously esoteric nature, containing specialized language in a poetic

form. The text is such that when the meaning of passages is not clear from the context, even one versed in the language and philosophy cannot always easily arrive at the correct interpretation.

Yet Toussaint clearly made great effort to be true to the text, and his fifteen years of effort show in the beauty of his work. Tibetan poetry is not easy to translate. In Tibetan the religious imageries and the symbolic language of poetry are meshed with terms of technical philosophy and history—which do not lend themselves easily to poetic rendering in most Western languages. Toussaint, however, managed to bring into his French translation of *Padma bKa'i Thang* the poetic beauty and symbolic strength of the Tibetan original. Thus, although his translation lacks a certain technical precision, it would be difficult to find another of such beauty.

For the terma texts especially, the poetic form and symbolic tone are as important as, and indeed are inseparable from, the text's content and meaning. Yet it is in the meaning of certain passages that there were problems in Toussaint's translation. And these were, of course, carried over into the English, so that there were mistranslations throughout the manuscript which would create problems for the reader. We were thus in a dilemma: to publish the work unedited would do a major disservice to both the text and to its translators, yet to do a major job of editing would also present problems. For one, we would be working with the translation of a translation. For another, because we would need to stay with the general language and tone of the translation before us, we would have to take more than usual care before making any changes or corrections.

Several problems in the translation were relatively minor—for example, the nonstandard translation of common Tibetan and Sanskrit terms. The term Bodhisattva, for instance, is translated as 'Hero of the Awakening'; Tathāgata as the 'Welcome One'; and Sūtra and Mantra as 'Texts and Formulas'. Demons (*'dre*) are called throughout the text 'genies'. More philosophical words such as *dbyings*, Skt. *dhatu* (which is translated as 'plane') and *ye-shes*, Skt. *jñāna* (which is translated mostly as 'knowledge') run into problems of trans-

lation when they become parts of compounds. There are scores of other examples which could be cited.

We eventually made the decision to let the translation of most words stand—for to substitute more philosophical terms for those in use would have created a major change in the tone of the text. In cases, however, where terms were clearly mistranslated such as in *zang thal* (penetration) we have made corrections; yet because *zang thal* is a mystic term, it is difficult to capture the 'ecstatic' quality of its meaning in a short space. Thus, in allowing the 'loose' translation of terms to stand, many of the more philosophically complex passages, although not actually mistranslated, do not carry the philosophical subtleties or impact of the Tibetan. And, even in passages we have edited, there is still room for improvement.

We did not attempt to make a scholarly text out of what was not meant to be one. We did, however, go back to the Tibetan and make changes where the story line did not make clear sense, although we did not attempt to clarify the more esoteric material except when absolutely necessary. When Toussaint captures the general meaning or tone of a passage we have let it be. Clearly this leaves room for subsequent versions of more scholarly precision.

There are several sections which were particularly troublesome. Among these were the first eleven 'symbolic' cantos, as well as the later cantos on the terma and on Tantra. Other isolated passages should be looked at again in the future, particularly those in the later cantos where Padma gives teachings; in their brevity, they are often difficult for the reader to understand.

The sections of *Padma bKa'i Thang* which consist of lists of texts also presented problems. Although we would have preferred to keep these sections as an integral part of the text, it proved more practical to turn them back into the Tibetan. We have left them in the body of the text rather than placing them in an appendix, for in Tibet *Padma bKa'i Thang* is considered a holy text which when recited has great power to dispel all obstacles—even disease. The reciting of the complete text is considered to confer many blessings, and it is said that if

one reads the entire work one hundred and eight times, all obstacles to learning the Dharma will disappear. Yet although it is read for these religious purposes, it is also one of the most popular works read for entertainment and inspiration.

Padmasambhava's teachings have now come to the West—and I feel that they will be warmly welcomed here, for the west is the direction of Amitābha's paradise. And as Padmasambhava came both in dream and in visions to many in Tibet who read the story of his life with faith, perhaps the readers of this book in this country will also have such blessings.

Someday, when time permits, I hope to do another translation of this biography, dealing more accurately with the philosophical terms and passages. Yet this is a task which will take at least several years, and I feel that it is important to make this precious text available now. Hopefully there will soon be other translations of this biography available, yet I believe that few translations could equal this one in its strength as a whole, and in the beauty of its lyrical passages. It is clearly a precious jewel.

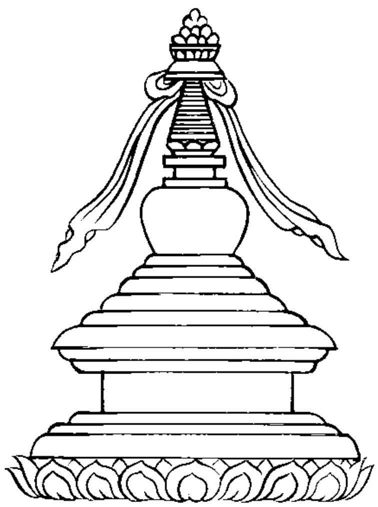
In Tibet the setting for *Padma bKa'i Thang* was the culture of Tibet. This, of course, we cannot provide, but we have gathered together many thankas which illustrate the material within the text. These thankas show much of Padmasambhava's life, and include pictures of his various manifestations and of all his main disciples. By means of this translation and the thankas together, much material will come to light for the first time in the West.

I wish to express my deep gratitude that Kenneth Douglas and Gwendolyn Bays were able to make possible this English translation of *Padma bKa'i Thang*. I am especially grateful to Mrs. Bays, who combined patience, vigorous effort, scholarship, and intelligence with a deep appreciation of this text and for Padmasambhava—it is the combination of these qualities that produced so beautiful a translation. I also wish to thank Mr. Robert Bays for his patience and care in working on the manuscript.

For an intensive six months, the staff of Dharma Publishing and

Dharma Press have been preparing this work for publication—giving unselfishly of their time, energy, and talents to draw the elements of this book together. It has been an incredible task, from the typesetting and art work to the printing, each process taking tremendous concentration and care—such energy put into publishing a book is extremely rare these days. I truly appreciate and thank from my heart all those of Dharma Publishing and Dharma Press. It has been truly a worthwhile effort . . . a contribution of inestimable value to the future.

Tarthang Tulku
Berkeley, California
April, 1978



ENGLISH TRANSLATOR'S PREFACE

As Gustave-Charles Toussaint has indicated, he translated the *Padma bKa'i Thang* into French in 1912, giving it the title of *Le Dict de Padma*. This was published in France in 1933 by the Librairie Ernest Leroux.

Not too much is known about this intrepid Breton who had a varied career as magistrate and judge, poet, scholar, and traveller. He wrote two volumes of poetry, *Stupeur, poemes* (1891) and *Le Coeur que tremble* (1892), before undertaking his journey to the East, and a third volume, *Miroirs de Goules* (1935), after his return. He travelled far from his native Brittany to study various Oriental cultures, and worked for fifteen years translating the *Padma bKa'i Thang*. Apparently he returned from his long travels and died in September, 1938, in the garden of his home in Brittany, while reading a work about the great French traveller and explorer La Perouse.[1]

One is left with admiration at the perseverance of this dedicated French humanist in achieving such a difficult task as the translation of this Tibetan text. The grammarian Jacques Bacot speaks of "the diversity of his knowledge, the extent of his culture, and the kindness of his character,"[2] and indeed all these qualities are apparent in the French translation.

[1] Bacot, Jacques, Necrology of Gustave-Charles Toussaint (1869–1938), translated by F. A. Bischoff, Indiana Univ., *Journal Asiatique*, No. 231, 1939, pp. 125–126.

[2] *Ibid.*

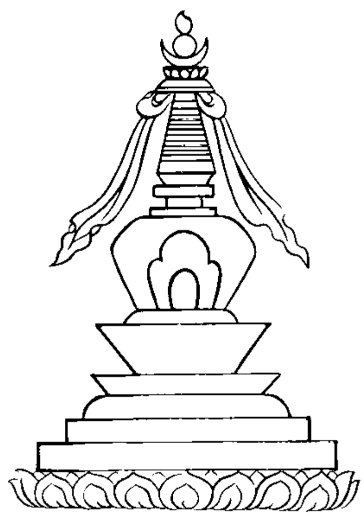
In the summer of 1974 during the Human Development Training Program, Tarthang Tulku, Rinpoche asked Dr. Kenneth Douglas, former professor of French at Yale University, to translate some of *Le Dict de Padma* into English and read it to the students attending the seminar. When Dr. Douglas read some of the more poetic passages they were so well received that Tarthang Tulku asked Dr. Douglas to translate more of the passages to be included in an article for *Crystal Mirror.* These translations were published in Volume IV (1975) of that journal. Dr. Douglas had translated about forty percent of *Le Dict de Padma* when he met with a fatal accident. When I heard of this I wrote to Dr. Douglas's widow, Mrs. Malvina Douglas, who thought it would be appropriate for me, as his former student at Yale University, to complete this work for him, provided this met with the approval of Tarthang Tulku. Since he gave me his unqualified support and encouragement, I undertook this most inspiring work.

The magnitude and scope of this great epic poem of Tibetan culture is impressive. To any Westerner it is also a very exotic work, as mysterious as Tibet itself. Woven into these poetic stories of the marvelous, replete with ḍākinīs, fairies, demons, ghouls, and ogres, are the profound wisdom and insight of this "Second Buddha," which are as valid for today as when they were first proclaimed. Included also are stories about the enormous difficulties encountered by Padmasambhava and his devoted disciples as they worked to establish the Dharma in Tibet.

In many respects this work in two volumes is comparable to the Germanic sagas or the Greek and Roman epics, but it differs from them in that this epic hero is also a guru with the spiritual dimension and quality of a Buddha.

My thanks are due to the members of the Nyingma Institute in Berkeley, California, to the editorial staff of Dharma Publishing, especially Mr. Merrill Peterson and Deborah Black, to my husband Dr. Robert Bays for his help in proofreading, and finally to the great inspiration of Tarthang Tulku, Rinpoche, who embodies in his person the virtues of Padmasambhava.

Gwendolyn M. Bays
Professor of French
Clarion State College



FRENCH TRANSLATOR'S PREFACE

This book is evidence of Buddhist thought as it prevailed in Tibet after the fall of the Mongol Empire and in the School of the Great Perfection (*rDzogs-chen*). A few divergent concepts are mixed in with it in a casual way, some borrowed from China, others inherited from the Bönpos, the shamans of Upper Asia since time immemorial.

We find here full Tantrism, as attested by the characters of the theogony, the elaborate role of the symbols, and the general esoteric aspect of the work. The primitive religious tradition is not, however, unappreciated, and care has been taken in drawing together the enrichments which have followed.

As it is, the text does not fail to raise various difficult questions, certain ones even likely to remain insoluble without the knowledge of the secret initiates.

Specifically, the work constitutes the deeds of Padmasambhava, the famous Guru who founded Buddhism in Tibet. But among the peripheral facts contained in this text is some curious information on the reign of Trisong Detsen, including a code set forth by him. Also of interest are the references to the Bönpos, notably, to the translation into Tibetan of their Scriptures from an original language which would seem to have belonged to the land of Zhang Zhung. There are also included, in the form of a prediction, several events or episodes about the Mongol expeditions to Tibet.

In spite of several abnormal enunciations, which myth is not

sufficient to explain, the chronicle agreeably evokes the times, the noble figures, the deep lands, and the white mountains of Tibet. It owes its breadth as much to the Universal as to the transcendental heroism of its subject.

It was at the Monastery of Lithang, the third of April, 1911 that I acquired the manuscript which served me as a basis for this translation. It appears to be about three centuries old and is in an excellent state of preservation. It consists of an in-folio, a quarter smaller than the canonical volumes, tied with a strap and held between small boards. The one on the bottom, bevel-edged and decorated with ornaments, carries in gilded *rañjā* characters the mantra *Oṁ maṇi padme hūṁ* and other similar mantras.

The small leaves are 380 in number and are numbered 2–374, the pagination being indicated all in letters except for the tens in a cartouche at the left of the right-hand page. The folios 231 and 232 are reversed. Five others, 239, 240, 241, 242, and 369, are split. One which is found included between 312 and 313 has no number; on the other hand, 339 and 340 are joined into a single one. The first leaf is protected by a light veil of white silk, the last is only a protecting leaf. Almost all are framed with red threads, some decorated with rosettes of the same color.

The writing is, from one end to the other, done in silver ink on black lacquer. Several scribes with different calligraphies succeeded each other in the making of the manuscript.

The latter has been revised, as the insertions, interlinear marks, scratchings, superscribed words, erasures, and parentheses of suppression indicate. However, it is still not exempt from errors.

One sees here the traditional characteristics of the Terma books, the so-called books of revelation which were hidden like treasures and rediscovered by predestined discoverers. Thus, in the Terma chronicles relating to Padmasambhava, and specifically in the *Padma bKa'i Thang*, the initial abbreviation, instead of the emblematic form of OṀ, is another symbol which seems able to be assigned to AṀ. The shad of

punctuation is substituted by a sign recalling the visarga, namely two small superimposed circles most often separated by a horizontal mark. All the leaves, in the marginal cartouche, are marked with the mystic word *Hrī*, or *Hri*. At the top of the manuscript fourteen syllables, seven by seven, appear in characters of the Ḍākinīs. A secret sworn formula in characters of the same kind invariably seals all of the chapters.

The title is worded according to the preliminary heading: *History of the Lives of Guru Padmasambhava*, and according to the final mention of each chapter: *History in Entirety of the Lives of the Guru of Uḍḍiyāna, Padmasambhava*. The colophon gives besides: *The Saga of Padma—Integral History of the Lives of Liberation*—and finally: *Testament of Trisong Detsen.*

According to an express mention in folio 367, the work was said to be translated from a Sanskrit manuscript with yellow leaves. Nevertheless, it is in the language of Uḍḍiyāna and not in Sanskrit that the title which opens the book is given, before being given in Tibetan. Moreover, the intrinsic structure, the outstanding aspects of the stories, a late medieval date—everything dissuades one from giving credence to the apparently emphatic assertion that there was a Sanskrit original. *Padma bKa'i Thang* could only have been written in Tibet, in Tibetan, unless one is forced to admit that some prototype in the language of Uḍḍiyāna might have existed.

The colophon gives a cyclic date, Water Dragon, which could be 1412. It includes likewise several place names, notably those of the monasteries of gZhu and of Kathog rDorje, and finally the indications of seven personalities who contributed to the establishment of the text, of whom Sherab Odzer appears to be the chief one.

Along with the manuscript of Lithang, I have used another recension almost identical but wood-engraved, which I found in Peking, apparently the edition of 1839. Although far from being impeccable itself, it helped me establish certain dubious readings, restore some omitted words, and reveal some errors. But in the

variants I have preferred to retain the readings of the document of Lithang. A Mongolian version has also been consulted.

Padma bKa'i Thang is a poem in a hundred and eight cantos of variable length. With the exception of some lengthiness and repetitions, the latter being limited to three cases, the poem is artistically composed. Only rarely throughout a varied narration does the inspiration slow down, if one excepts the catalogues of texts or characters.

The language does not contain true archaisms. Without differing too much from classical Tibetan, it does not fail to have its own form and it offers numerous forms of the western dialect, as well as certain terms of the spoken language.

Here and there Sanskrit words, and sometimes a short sentence, are interspersed. The Indian names are sometimes transcribed, sometimes translated. It is the same with the Mongolian names. The transcribed Chinese names are for the most part difficult to restore.

The expression is occasionally slow or tortuous and often encumbered by numerical specifications. It is nonetheless skillful on the whole in illustrating the richness of the themes.

Insofar as one can speak about prosody, the chief line is the nine-syllable one, in long sequences. From time to time shorter lines occur in the stanzas. Lines of eleven and thirteen syllables are also encountered, some even joined in couplets. The lines are usually of felicitous caesura and embellished with alliterations.

Various tones follow each other in the incantation. It passes and repasses from dithyramb to macabre nightmare, from evocatory vertigo to objurgation, from a vehement and somber realism to didactic dryness, but also to fervor, to the epic, to prophecy.

The *Padma bKa'i Thang* has already given rise to substantial studies. Waddell in his *Lamaism* (London, 1895) gave a summary of it, describing chiefly the first part and canto 60. Grünwedel has published some important fragments on Lepcha recensions, somewhat removed

from this one and briefer. For example he has given in *Ein Kapitel des Ta se sung* (Bastain, Festschrift, Berlin, 1896) and in *Veröffentlichungen aus dem Kgl. Museum für Völkerkunde*, V (Berlin, 1897) four chapters corresponding chiefly to cantos 13, 16, 22, and 23. He has also given in the *T'oung Pao* of 1896 three chapters which, under different numbers, are found in canto 47 and partially in cantos 45 and 48. He has again given in the *Zeitschrift der deutschen morgenländischen Gesellschaft* of 1898 three chapters on the history of Mandāravā, in *Die Mythologie des Buddhismus* (Leipzig, 1900) a chapter of an aberrant recension and a passage from canto 107, and finally in *Bässler Archiv*, III, 1, 1912, a passage from canto 40 and a fragment from canto 106. For his part Emil Schlagintweit, in *Abhandlungen der Kgl. bayer.Akademie der Wissenschaften*, I, XXI, 2 and XXII, 3 (München, 1899 and 1903) has made an analysis of the first fifty-four cantos, partly in a summary form, partly in a detailed manner and occasionally even a part in translation. His sources were a manuscript of Udalguri and a wood-block print from Peking.

All these works still left place for effort. This I have undertaken, for what it is worth, checking myself at intervals with advice from scholarly friends such as Sylvain Lévi, Paul Pelliot, Louis Finot, Jacques Bacot, Jean Rahder, the Baron de Staël-Holstein. I owe also some valuable advice to André d'Hormon. And neither do I want to forget the information given to me by professor Ryosaburo Sakaki.

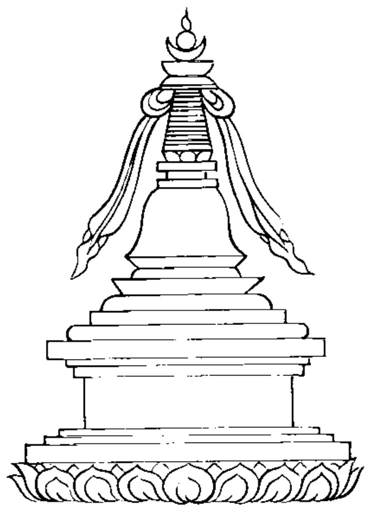
As far as equivalents are concerned, they are for the most part borrowed from the Mahāvyutpatti, from Hōbōgirin, and from usage.

The fragments already published in the *Bulletin de l'Ecole Française d'Extrême Orient* (XX,4), in the *Journal Asiatique* (tome CCIII, 1923), and in *Etudes Asiatiques* (Paris, Van Oest, 1925) were reviewed, and besides the changes of form, I made certain corrections. Moreover, a work like this one, pursued in different countries and often far from libraries, could not be definitive. It may, however, mark a step forward in the study of a little-known work, a worthy daughter of Tibetan genius.

Anguish of visions, bits of annals, bitter calls for wisdom, this is *Padma bKa'i Thang.*

And I salute Sherab Odzer, who must have grown up in some glacial village in the grim west, at one time filled with knowledge and haunted by the great legends, and slowly engraved out of this order the tablets with the mark of mystery.

Gustave-Charles Toussaint



INTRODUCTION

by Tarthang Tulku

In 1326 Urgyan Lingpa, preordained revealer of the terma, took from the heart of the fierce deity guarding the door of the Crystal Rock Cave of Yarlung, the *Padma bKa'i Thang*—which had remained concealed within the image for over five centuries. This terma (treasure) text was one of the many biographies of Padmasambhava which were psychically sealed and placed in safe-keeping by Padmasambhava and his disciples in the eighth century for the sake of future generations. Although it is not quite the longest or most comprehensive of these biographies, it is one of the most definitive.

It is indeed a treasure, having the complexity and brilliance of a finely-cut crystal, its facets the 108 cantos. The first eleven cantos show Padmasambhava in the lineage of the Buddha Amitābha, who sends emanations into the numberless worlds for the sake of all those caught in the endless cycles of existence. Padma, as Amitābha's spiritual 'son', helps the beings lost in the dark ages for whom the Buddhas and Bodhisattvas have not appeared. Padmasambhava is more powerful in these dark times than other teachers, for he and his teachings of the Vajrayāna are as indestructable as a diamond and as pure as the lotus from which he is born. Guru Padma's wisdom can illuminate the darkest of places, and bring light to the most hellish of beings.

The Vajrayāna teachings are able to cut through the most

powerful negativities. In frightful cemeteries and among the thunderous cries of demonic creatures, Padmasmabhava tames the wild and evil-doers who would crush any ordinary being. He triumphs by embodying forces of transmutation rather than forces of destruction, and leads the fierce beings to the Dharma. Padmasambhava turns the fires of death and destruction into fires of revitalization—cemeteries turn into places of wisdom, blood-drinking demons become Dharma Protectors. Padmasambhava's actions in the world are like the process that creates diamonds out of coal.

Because of its adamantine nature, the Vajrayāna is the quickest way to enlightenment. However, because the Vajrayāna incorporates all aspects of experience in its teachings, those who would follow its system need a teacher such as Padmasambhava who can skillfully apply the teachings in all circumstances. Yet even with such a teacher who is in the direct lineage of the Vajrayāna, the teachings can still be misinterpreted—a disciple's selfish ego can quickly lead to wrong views and misuse of power. Such is the case of Rudra Tarpa Nagpo who renounces his teacher and becomes the most frightful of demonic beings.

Rudra is like the ego—which continually attempts to convince us that selfish pleasures are the way to escape suffering and thus the way to become enlightened. Rather than becoming humble in the face of the Dharma, Rudra's ego wishes to compete for power with his Guru—he projects his ambition and dissatisfaction by finding fault in his teacher. This gives Rudra an excuse to ignore the teacher's words—particularly those he finds disagreeable. It thus becomes difficult for teachers to help disciples. The Vajrayāna, however, can cut through such ego activity using a form of compassion which joins wrathfulness and peacefulness.

In one such manifestation of compassion, Padmasambhava appears as Ḍombhi Heruka. In the land of Uḍḍiyāna he causes the sun to stay in the sky for three days, shining fiercely. The king of the land complains to Ḍombhi that true yogis do not do such harmful

actions . . . yet it is clear that Guru Padma's acts are actually beneficial, and that they are an effective means to lead the people quickly away from harmful inclinations and states of mind.

Because Padmasambhava embodies the diversity of his wisdom in compassionate action, he may appear in any form, responding differently in each situation. Thus he can even manifest as those who seem to have different 'identities'. At various times he appears as the Mahasiddhas Ḍombhi, Sarahapa, Nagpopa, Lūyipa, Virūpa, and even as the king of Shambhala, Padma Karpo.

Padmasambhava's mission to help others takes him to all parts of the world—we see him in China, Turkestan, Laṇka, Sumatra, and elsewhere—while at the same time he may travel to the heaven realms where he is taught by the Buddhas and ḍākinīs. Guru Padma also has as teachers the Eight Great Masters of India: Ludrub Nyingpo, Vimalamitra, Hūṃkara, Prabahasti, Dhanasaṃskṛta, Rombuguhya, Śāntigarbha, and Mañjuśrīmitra. Padmasambhava becomes a bhikṣu under Ānanda, the Buddha's main disciple; he then studies with Garab Dorje, Śrī Siṃha, and Jñānasūtra, and later on becomes Dharma friends with Śāntarakṣita.

After becoming proficient in all of the Sūtras and Mantras, in the five sciences, and in all the Vajrayāna teachings, Padmasambhava proceeds to teach others. Giving teachings in all parts of India, Guru Padma converts countless tīrthikas to the Buddhadharma. Effective where no others could be, Padma is able both to protect and extend the Dharma throughout the land. As Guru Padma teaches others, we see them carry on his work, finally making it possible for him to formally leave India and carry the Precious Dharma to Nepal and Tibet.

The Abbot Śāntarakṣita, one of the most renowned pandits of Nālandā University, having come to Tibet on the invitation of King Trisong Detsen, convinces the king that for the Dharma to be successful in Tibet, Padmasambhava must be invited as well—the three men having made a vow in a previous life to firmly establish the Dharma in the Snowy Land of the Tibetans. But before the teachings

can take root in Tibet, Padmamsabhava must first prepare the land, subduing the negative forces which are set against the spread of the Dharma. This is a process which Guru Padma deals with on many levels, from controlling the demonic beings which attempt to obstruct the construction of Samye monastery, to directing the translation of the Sūtras and Mantras which have been brought from India by Guru Padma, by his disciples, and by the many other lotsawas and Indian pandits.

In the same way as the Buddha turned the weapons of Māra into a rain of flowers, Padmasambhava is able to transform the negative energies of Tibet into Dharma activities. The 'outer' demons of the Tibetan land, mirrored in the emotional obstacles of the Tibetan people, need to be transformed before the enlightenment process can proceed. Thus, at the same time as Padmasambhava conquers the outer demonic forces, he also conquers the inner negativities of his disciples. Also affected are the Bonpos, both the king's ministers and the priests who oppose the Buddhist teachings. Their negative doctrines are replaced by the Dharma, and those who do not become Buddhists leave the land. In the Sūtras the Buddha refers to Padmasambhava as a Buddha and yet more than a Buddha—for with the powerful energies of the Vajrayāna, Guru Padma is able to condense dark and destructive energies into the bright light of the teachings—thus transforming the land of Tibet into a Dharma land in a few dozen years.

At the same time as Guru Padma is translating the texts and teaching his disciples, he also travels throughout Tibet blessing the land, and sealing and concealing the terma—the Vajrayāna teachings which he places in safekeeping for the sake of those of the future. Within each terma Padmasambhava distills the essence of the three highest esoteric Tantras into a single systematic form for practice. The teachings of the terma sādhanas are thus direct and powerful vehicles for the unbroken enlightenment lineage. They are ways of practical performance of the Doctrine, yielding the comprehensive path to enlightenment.

The concealment of these esoteric texts is of vast importance for the future of the Dharma, for many of the Sūtras and Tantras are so difficult to understand that their counterparts which remain in circulation slowly change by editings and misinterpretations—thus losing their effectiveness as doors to liberation. The terma, on the other hand, unchanged throughout the centuries of their concealment, ensure the purity of the teachings, and the integrity of the lineage.

So that the terma will remain undisturbed until the time they are to be revealed, Guru Padma seals them psychically, and arranges for them to be brought forth in future ages by specified terma masters, reincarnations of his disciples who have been initiated into the meanings of the terma. In this way, Guru Padma ensures against false teachings, and false teachers.

The terma, like lotus seeds thousands of years old which sprout when planted, are brought forth when the true teachings can no longer be found, by the terma masters who thus reveal again the splendor of the Vajrayāna teachings. Thus Padmasambhava plants the seeds of the enlightenment lineage throughout Tibet, firmly establishing these higher teachings so that even to the present day all four main schools of Tibetan Buddhism have teachings from this lineage.

The great Indian pandit Atiśa, in coming to Tibet from India in the tenth century, was deeply impressed by the high Tantric texts which he discovered at Samye—many of which he could see had been psychically received by Padmasambhava. That such teachings were so well-established in Tibet, when they were uncommon even in India, was clearly due to the great good fortune which never ceases to flow from Padmasambhava and his blessings.

Some of these texts, however, were edited by the lotsawas of this time, who also founded a number of different 'sects'—each following different teachers and texts. However, the lineages from the eighth century continued unbroken and unaffected by the religious ferment of the time, except that those who followed the established lineages

began to be called 'Nyingma'—or of the 'old' school—to distinguish them from the followers of the new sects.

The Nyingma, unlike the followers of the new schools, continued the lineages of the two saṅghas—the white-robed layman and the red-robed monk practitioners. From these two lines came the Sūtrayāna and Mantrayāna enlightenment masters, in lineages which continue to this day. The Nyingma, then, can be considered as following the whole early tradition of Tibetan Buddhism, carrying on the Vinaya lineage of Śāntarakṣita, the Mantrayāna lineages of Padmasambhava and Vimalamitra, and following the early translations of the Sūtras and Tantras which formed the basis for the Kanjur and Tanjur. The Nyingma teachings are the foundation of Tibetan Buddhism.

Padmasambhava himself manifests in these teachings, for he appears in any form which will help those who sincerely follow the enlightenment path. Thus, even Atiśa, Gampopa, and Sakya Pandita are believed to be his emanations. Guru Padma is lama, yidam, and ḍākinī; he is also Dharma protector. All Padmasambhava's different forms, signs, symbols, and names, are invitations to enlightenment. Thus, because of his many different aspects, Padmasambhava is known in Tibet by many different names: Urgyan Dorje Chang, Guru Rinpoche, Padma Jungnay, Lobpon Padma, Guru Padma, and Padmakara. He is also known by the names of his eight manifestations: Tsokyi Dorje, Padmasambhava, Padma Gyalpo, Shākya Senge, Nyima Odzer, Loden Chogsed, Senge Dradog, and Dorje Drolod.

These multidimensional and at times almost 'hidden' aspects of Padmasambhava are looked upon with perplexity by many scholars and historians who accept only what they feel has been historically proven about Padmasambhava's life—for instance, his relationships with King Trisong Detsen, with the Abbot Śāntarakṣita, and with the Tibetan translators; they also accept Padmasambhava's own written works, as well as his translations and commentaries on Tantric texts.

But Padmasambhava's life is more than just this historical reality.

It is the culmination of altruistic actions manifesting in perfect human form. His life also resonates with the qualities of the Buddhas and Bodhisattvas. All he does is done exclusively for the sake of others, and whatever he does will always help them.

Thus, in order to help the peoples of the south whose land is in greater darkness than Tibet before his advent, Padmasambhava decides to leave Tibet. When the people beg him to remain, his answer is that with the establishment of the Dharma in Tibet having been made complete, although he is leaving in his physical form, he is not actually leaving them at all. His presence remains as potent and as real as ever through the power of the Vajrayāna—for its blessings touch deeply all who come into even the slightest contact with its teachings.

He has conquered the obstacles to the Dharma, and planted the precious seeds of the Doctrine in Tibet. He and his disciples have firmly established the profound Sūtrayāna and Mantrayāna teachings, and through his disciples the esoteric lineages have been established.

He has concealed the terma, and made predictions as to when and where they will be revealed. And he has given special instructions to his disciples as to how they would be able to meet with him again through the practice of the sādhanas. Thus, through the Vajrayāna, the Mahāyāna practices become implemented in the world, and will remain long after other teachings will have disappeared.

Padmasambhava, embodying the teachings of the Vajrayāna, is both birthless and deathless. He may disappear in one form, but he will reappear again in countless others. His enlightenment lineage sheds its light throughout the world—and for each living being, past, present, and future, there will be a Padmasambhava.



THE LIFE AND LIBERATION OF PADMASAMBHAVA

PART I: INDIA

Manifest immediate truth,
possessing the Body of a Buddha,
who by many means guides beings to
happiness, who brings to perfection the
conversion that has been conceived,
who is exempt from birth and death,
to the Diamond Being, hail!

CANTO 1

THE REVELATION OF THE WESTERN PARADISE OF THE BUDDHA AMITĀBHA

Princess Mandāravā,
Kālasiddhi of the town Where Wool Is Steeped,
Śākyadevī the Nepalese,
Mangalā the Himālayan dog-keeper,
and Yeshe Tsogyal the Queen of the Ocean of Gnosis,
these five who had access to the Master's heart—
envisaging the victorious orientation,
the everlastingness of the Three Jewels,
the accord of the Two Doctrines,
the paths of the Texts and the Formulas and the Doctrine of Absolute Wisdom,
the propitiation by the spells of access,
and the intuition that grasps the maxims of truth—
established for the pure future, and then deposited mysteriously
in ten thousand nine hundred works
the history of the vast undertaking in which body, speech, and mind were assumed
by the Master of Uḍḍiyāna, Padmasambhava.
For this, Thon-mi Sambhoṭa deserves the merit and renown.

Whether in its entirety or abridged, the history of the Master calls forth joy.
When it is seen and heard, the limitless reverence, the efficacious delight,
and the piety directed toward him, cause the diffusion of the sacred lessons.
Beyond all doubt he is Buddha of the Supreme Awakening.
Master inbued with the knowledge of the Three Times, Padma,
through the pure external Tantras, possesses the teaching of the Body of Transformation,
through the pure esoteric Tantras holds the teaching of the Body of Bliss,
and through the pure secret Tantras dwells at the center of the meditations of apotheosis.
Buddha that he is, having no rival,
in this universe peerless Lord of the Three Times,
renowned in incarnation wherein he reaches accord with the victorious precepts,
he resembles the miraculous Gem through his flawless qualities.
In order to attain the aims required by the totality of beings,
the means of action being inconceivably numerous,
after he has lavishly given of himself here, he directs us to the spirit of the future.

His is the western sky In the Form of a Lotus.
Delighting in the ground laid out like a golden checkerboard,
one seeks but can no longer find the extinct name of the earthly Meru.

Spreading foliage and flowers from the Tree of Awakening,
one seeks but can no longer find the extinct name of fruit-bearing plants and forests.

Plunging into the Ganges of concentration,
one seeks but can no longer find the extinct name of streams and rivers.

Within the radiant arch of wisdom that has been understood,
one seeks but can no longer find the extinct name of the world's
fiery orb.

Possessing the fragrance of strictly pure incense,
one seeks but can no longer find the extinct name of the wind of the
world.

Possessing the impartiality of the inconceivable Plane of Essence,
one seeks but can no longer find the extinct name of the visible sky.

Radiating like a star the bright learning of the Knowledge
of the Spheres,
one seeks but can no longer find the extinct name of sun and moon.

Glorious in the five rainbow rays of noble conquest,
one seeks but can no longer find the extinct name of day and night.

Upholding the splendid saving realm of the most excellent Law,
one seeks but can no longer find the extinct name of king and
ministers.

Having without discrimination reduced to unity both self and others,
one seeks but can no longer find the extinct name of disputations.

Nourished by the substantiality of contemplation,
one seeks but can no longer find the extinct name of ordinary
sustenance.

Refreshed by the nectar flow of thought,
one seeks but can no longer find the extinct name of ordinary thirst.

Clad in the goodly robe of strict observance,
one seeks but can no longer find the extinct name of ordinary
garments.

Sprung supernaturally from the lotus of birth,
one seeks but can no longer find the extinct name of that other birth.

Grown mighty in the adamantine life of bliss,
one seeks but can no longer find the extinct name of old age.

Domiciled in that land where nothing is either born or dies,
one seeks but can no longer find the extinct name of the death of those who have been born.

In the sublime sky of all the Buddhas of the Three Times, rejoicing that one can consecrate all activity to Awakening,
one seeks and can no longer find the extinct name of ill-fortune and misery.

In this blessed Buddhaland of definitive Illumination,
in the heavenly palace of the Void, intrinsic nature of things,
having cleared surface, depth, and width of any dimension,
on the Ideal Plane without exterior or interior,
the windows of vision are illuminated.

Without anything that he does not know or see,
raising high as on a dais the Doctrine of the Great Vehicle,
and establishing, below, the throne of the bright desireless lotus,
heaping up the cushions of the four immense regions of knowledge, a fourfold joy,
attaching the Wings of Awakening as fringes to the eight points of the four horizons,
formulating in impartial synthesis the laws of indifference,
annulling, with the brilliant lotus, hope and fear, acceptance and rejectance,
exhaling the perfume of the incense, ever pure, of right observance,
having no one as his originator, having appeared by himself of all eternity, complete in one instant,
fixedly concentrating on the Plane of Essence, that limpid ocean,
increate primordial consciousness, emerging unblemished from the lotus,
with the paired ornaments of his omnimisericord,
in this palace Buddha Amitābha dwells.

The ten strengths and the four intrepidities constitute his splendid adornment.
His body bears the favorable signs that one can never tire of observing.
He is enveloped in rays that come from all the heavens, and is encircled by the iridescent arch.
To the ten points of space he diffuses a reddish mercy radiance.
Perfect Buddha, he possesses nobility; male, he possesses vigor.
His Accomplishment through body, speech, and mind, one can never contemplate sufficiently.
Ocean of Victory, his retinue piles itself aloft like clouds.
Eye unvarying, he is total serenity in the heavens.
To the ten points of space he diffuses rays of compassion and love,
and at the extremity of each ray he causes a Buddha to appear.
He diffuses ineffable rays without number, inconceivable by thought.
He accords the benefaction of universal conversion through all adequate modes.
And in the sky, where apart from him dwells no other Noble One,
are emanation, secondary emanation, tertiary emanation, distinct and inconceivable.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the first canto,
The Revelation of the Western Paradise
Sealed Oaths



CANTO 2

The Emanations Emitted by Buddha Amitābha for the Sake of the World

Buddha Amitābha of this western paradise,
wishing to subjugate those imprisoned by their
own pride—
the rulers of the world and their haughty like—
from his head-cone, brought forth by means of a red ray, a king,
in the happy-land of the lotuses.
This was a universal king, Sangbo Chog, Best of the Good.
Over the four continents he extended his rule, his prosperity, his
power.
He had a thousand queens and yet not one son,
although all his actions were works of the Dharma.

In the southwest spreads the Milky Sea.
A lotus flower had just unfolded there;
now the king, in order to offer it to the Three Jewels,
sent a servant to obtain it.
So it was taken and given to the king,

and when the king made an oblation to the Three Jewels,
from the middle of Amitābha's tongue
rays of five colors darted toward the sea.

When the envoy was on his way to pluck another flower,
a great lotus stalk sprang up from the depths of the sea.
A cleft in the wild boughs,
dais of foliage,
not yet blossoming heart of this plant of the wilderness,
it was the very flower of udumbara.
And seeing how, in summer as in winter, the bud remained shut,
all the astonished servants
conveyed this same message to the king.
And the king exclaimed: "Attention must be paid to this!"
So the pure flower
was ceaselessly watched, day and night, a guard being posted.

In the monkey year, in the spring month Phālguna, on the day of
pratipadī,
between the four outspread petals of the flowering lotus
there sat, their hair tufts fastened with silks of five kinds,
five children of different colors:
the child in the center was indigo, that in the east grey,
that in the south dark yellow, that in the west hyancinthine,
that in the north dark green, and all wore the sixfold adornment.
The matter was reported to the king;
and the king, amid many demonstrations of delight,
loaded, in homage, an immeasurable quantity of the five riches
on wagons drawn by five hundred marvelous horses
and by five snow lions, all white.
The king, the queens, the ministers, the army,
and the eight myriads in the retinue of Buddha Amitābha
made their way to the Milky Sea.

In the heart of the lotus, a majesty radiated
from these silent, unmoving, impassive children.

Praise was uttered by the king:
"Emaho!
Behold, here in the southwest, in the Milky Sea,
five heavenly brothers have been born on a lotus stalk:
tranquil, embellished with perfect joy,
their hair tufts knotted like all the Buddhas in unison.
So sits Padmasambhava in absolute calm,
his body entirely iridescent,
speaking in Buddha-speech rhythmic words of Brahma,
smiling to show his white teeth, supremely beautiful,
his face like the disc of the full moon,
his eyes long, his nose shining,
lord of mercy for the happiness of beings,
such is Saint Padma, such are they:
meriting praise whose excellence I cannot express."

Thereupon, the five children said:
"Ask of Buddha Amitābha!"
So the king thus asked:
"Sublime immaculate being, Amitābha!
Buddha of the harmonious disquisitions! Satisfy the king!
Tell him who these beings are, in the worlds of the ten regions of space
these five children endowed with a Buddha-body!"
Buddha Amitābha replied:
"Emaho!
Since beings have neither dwelling nor support,
deprived of any refuge, astray in the cycle of cycles,
far from the right path and weary in body, speech, and mind,
these five children, incarnating the five gnoses,
for the benefit of others explain the world of death.
In the same fashion the Master expounds the three perfections in the
Diamond Vehicle of the Supreme Formulas,

Formulas which embody the arcana of the Doctrine.
Let the king listen as their names are uttered!
The child in the center is Dorje Todtreng Tsal, Vajra Strength of the
Garland of Skulls;
and similarly there are Buddha, Ratna, Padma,
and finally Karma Todtreng Tsal, of the totality of deeds.
The five works of body, mind, and spirit are incarnate in these five,
and they will bring about the happiness of the huge world,
of beings apparition-born, viviparously, or otherwise.
They have been manifested by Avalokiteśvara.
Universal King, Sangbo Chog,
invite them to your palace!"

Straightway the five children,
mounted on lions caparisoned with skins of black antelope,
one sitting cross-legged, one with legs half crossed,
one with a leg stretched out, one on his heels,
advanced, being welcomed by the incommensurable melodies
of the gods,
toward Sangbo Chog's highest honors.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the second canto,
The Emanation Emitted by Buddha Amitābha
Sealed Oaths



CANTO 3

Action for the Sake of Beings in the Inconceivable Worlds

Thus, in order for this Land of Beatitude
to be solely a Buddha-Land,
in order that, in inconceivable, infinite worlds,
the creatures of the wheel of life, infinite and inconceivable,
may conquer the hostile army of suffering,
they must take as examples the known worlds of Saha.
In the purple abodes of the gods,
the Master is Guru Sertub Dzin, the Golden Silent One;
in the dwellings of the titans,
he is Guru Nampar Gyal, the Triumphant One;
in human homes, Guru Shākya Senge, the Lion of the Shākya;
in animal lairs, Guru Sengrabten, the Strong Lion;
where yidags prowl, he is Guru Namnang Chay, the Shining One;
in the infernal regions, he is Guru Namparnon, the One Who
Overcomes.
For the eight points of the four cardinal directions of each world
of these six worlds of change,
the names of the master are eight, eight, thirty-six.

Outside the Saha universe
there are three thousand times a thousand great worlds.
Indeed there are in the Eastern World

vast regions with four continents,
regions beyond twelve thousand in number,
named World without Stain
and adorned with a great abundance of jewels.
The beings who haunt such a world, both male and female,
by their lives, and by their riches and fame,
are all like the Thirty-Three Gods,
not passing through death or the bardo and born by apparition.
There one gives, one does not have to receive.
But in other worlds than this one
where people beg for gifts and where they aspire to light,
the Immaculate-Voiced Munīndra
and Guru Padma Kyaysang, the One of Good Birth,
make the Scriptures and the Formulas shine as a double torch.
From there, into the field of the six destinies,
radiates the splendor of the eight names of the Master.

The ocean of the Two Doctrines has been declared this far:
to the hundred thousand worlds from beyond the southern region,
in the world of Qualities Come Forth,
Śākyamuni Konchog Trin, Cloud of Jewels,
and Guru Lhundrub Odkar, White Clarity Uncreated,
illumine the dual ocean.
From there, into the field of the six destinies,
shines the splendor of the eight names of the Master.

The ocean of the Two Doctrines has been declared this far:
to the twenty thousand worlds beyond the western quarter,
in the region of Adornment Unfolded,
where people are born by apparition, where men
live eighty-four thousand years,
Śākyamuni Yonten Jungnay, Source of Merits,
and Padma Kargi Wangchug, Lord Who Dances,
illumine the dual ocean.

From there, into the field of the six destinies
shines the splendor of the eight names of the Master.

The ocean of the Two Doctrines has been declared this far:
to the thirty thousand worlds of the northern quarter,
in the land of Absence of Fear,
Śākyamuni Senge Dra, the Lion-like Voice,
and Padma Yedrub Tadrol, Ever Infinite Perfection,
illumine the dual ocean.
From there, into the field of the six destinies
shines the splendor of the eight names of the Master.

The ocean of the Two Doctrines has been declared this far:
to the eighty-four thousand worlds from beyond the southeast,
in the Very Beautiful world,
Śākyaṃuni Dzaypay Tog, Lofty Beauty,
and Padma Trulshig Senge, the Lion Contemplator of the Void,
illumine the dual ocean.
From there, into the field of the six destinies
shines the splendor of the eight names of the Master.

The ocean of the Two Doctrines has been affirmed this far:
to the seventy thousand worlds beyond the southwest,
in the world Whole Splendor,
Śākyamuni Sijhi Gyen, Majestic Benediction,
and Padma Yejum Shaypatsal, the Smiling One of All Eternity,
illumine the dual ocean.
From there, into the field of the six destinies
shines the splendor of the eight names of the Master.

The ocean of the Two Doctrines has been declared this far:
to the fifty thousand worlds beyond the northwest,
in the region of All Splendor,

The One who is called Tsanden Drimay Chogpal, Glory of the
Fragrance of Sandalwood,
and Padma Jetsan Drowadul, Strong Master Who Converted the
People,
illumine the dual ocean.
From there, into the field of the six destinies
shines the splendor of the eight names of the Master.

The ocean of the Two Doctrines has been established this far:
to the world of the northeast direction,
into the forty-four thousand regions of the beyond,
called Healing of Pains,
Muni Nyingje Gyalpo, the Silent One, King of Compassion,
and Padma Jigten Wangchug, Commander of the Worlds,
enlighten the dual ocean in its entirety.
From there, into the field of the six destinies
shines the splendor of the eight names of the Master.

The ocean of the Two Doctrines has been established this far:
into the world of Magical Form,
the Buddha Ngondro Gyalpo, King of Total Enthusiasm,
and Padma Gyaltsen Metog, Staff Who Is a Flower,
reveal the Dharma which includes the Texts and Formulas.

Into the world of Magical Jewel,
the Buddha Rinchen Gyalpo, Sovereign Jewel,
and Padma Kolikomi, the Man of Koliko,
reveal the Dharma which includes the Texts and Formulas.

Into the world of Ray of Light Come Forth,
the Buddha Odkor Yangwa, Broad Luminous Circle,
and Padma Rabgyu Kunjong, the Purifier of Every Substance,
reveal the Dharma which includes the Texts and Formulas.

Into the realm of Asceticism Achieved,
the Buddha Katub Gyalpo, King of the Ascetics,
and Padma Yulay Gyalwa, Victorious in Combats,
reveal the Dharma which includes the Texts and Formulas.

Into the world Arranged in Cone Head Shape,
the Buddha Tsugtor Nyingpo, Essence of the Head-Cone,
and Padma Sakhen Gyabgon, Tutelary Guide,
reveal the Dharma which includes the Texts and Formulas.

Into the world of the Ray of Light Come Forth,
the Buddha Ngaypar Songwa, Gone to Certitude,
and Padma Kosha Ni'i, Lynx of the Kośa,
reveal the Dharma which includes the Texts and Formulas.

Into the world called Surely Noble,
the Buddha Ngaypar Sungwa, of the Sure Words,
and Padma Lamdor Shaynyen, the Friend Showing the Way,
reveal the Dharma which includes the Texts and Formulas.

Into the world of Great Delight,
the Buddha Dewa Chenpo, Great Bliss,
and Padma Khorway Chongchin, Who Drives Away the Chronic
 Evil of the Cycle of Existences,
reveal the Dharma which includes the Texts and Formulas.

Into the Flower Blossoming World,
the Buddha Maytog Wangpo Yang, the Flower in Which
 Transcendent Odors Have Their Domain,
and Padma Dodgu Rangjung, Delight Begetting Itself,
reveal the Dharma which includes the Texts and Formulas.

Into the region of Signal Honor,
the Buddha Dragpay Pal, Glory of Honor,
and Padma Drenpay Palpo, the Illustrious among Guides,
reveal the Dharma which includes the Texts and Formulas.

Into the world of Magic,
the Buddha Trulpay Gyalpo, King of Apparitions,
and Padma Kadeg Gyalpo, the King of Astrologers,
reveal the Dharma which includes the Texts and Formulas.

Into the world of the Completely Purified,
the Buddha Drayang Misad, the Inexhaustible Melody,
and Padma Longyang Dampa, the Vast Holy Expanse,
reveal the Dharma which includes the Texts and Formulas.

Into the region called Ornamented by Medicine,
the Buddha Mengyi Gyalpo, King of Remedies,
and Padma Chodyul Dagpa, the Field of Pure Activity,
reveal the Dharma which includes the Texts and Formulas.

Into the world of Holy Identity,
the Buddha Nyurdu Dzin, Swift to Seize,
and Padma Khorwa Dongdrug, Shaking the Depth of
Transmigrating Existence,
reveal the Dharma which includes the Texts and Formulas.

Into the world Arranged as Jewel,
the Buddha Gaway Chen who is Joy's Eye,
and Padma Rangjung Yeshe, Spontaneous Knowledge,
reveal the Dharma which includes the Texts and Formulas.

Into the world of the Entirely Unfolded,
the Buddha Yongsu Gongpay, King of Total Thoughts,
and Padma Dhewa Shugchen, the God Endowed with Power,
reveal the Dharma which includes the Texts and Formulas.

Into what is called Heart of Beryl,
the Buddha Sergyi Nyingpo, the Golden Heart,
and Padma Yang Nying Rangdrol, the Heart Liberated by Itself,
reveal the Dharma which includes the Texts and Formulas.

Into the world of the Holy Ray of Light,
the Buddha Odser Pal, the Glory of Light Rays,
and Padma Choying Palbar, the Burning Glory of the Plane of Essence,
reveal the Dharma which includes the Texts and Formulas.

Into the world of Perfect Calm,
the Buddha Shibay Wangbo, Lord of Calm,
and Padma Kunkyong Chenpo, the Great Universal Guarantor,
reveal the Dharma which includes the Texts and Formulas.

Into the world of the Great Cloud Well-Formed,
the Buddha Tringyi Pal, the Magnificence of Clouds,
and Padma Sergyi Riwang, the Power of Gold Mountains,
reveal the Dharma which includes the Texts and Formulas.

Into the world of Joy Manifest for Mind,
the Buddha Yidod Yang, the Hymn Which Charms the Mind,
and Padma Gyalbay Maylong, the Mirror of Victory,
reveal the Dharma which includes the Texts and Formulas.

Into the world of Hymn of the Mirror's Mandala,
the Buddha Maylong Nang, the Splendid Mirror,

and Padma Tonting Lhablhub, the Blue Ornamentation,
reveal the Dharma which includes the Texts and Formulas.

In the region which is Adorned by the Moon,
the Buddha Da'od Pal, the Glory of the Lunar Light,
and Padma Yidnang Chodpen, the Diadem of Spiritual Clarities,
reveal the Dharma which includes the Texts and Formulas.

Into the region which is Adorned with Sun Rays,
the Buddha Nyimay Nyingpo, Glory of the Solar Essence,
and Padma Indranīla, the Sapphire,
reveal the Dharma which includes the Texts and Formulas.

Into the region of Perfumed Incense,
the Buddha Pogyi Gyalpo, King of Incense,
and Padma Namdag Yeshey, the Pure Knowledge,
reveal the Dharma which includes the Texts and Formulas.

Into the world of the Shining Golden Light,
the Buddha Sergyi Odtro, Who Shines like Gold,
and Padma Natsog Rinchen, the Pile of Jewels,
reveal the Dharma which includes the Texts and Formulas.

Into the region which is In the Form of Light Rays,
the Buddha Kopay Gyalpo, King of Forms,
and Padma Kulagaya, the Noble House,
reveal the Dharma which includes the Texts and Formulas.

Into the region which is the Source of Gold,
the Buddha Sergyi Suwa, the Golden Lever,
and Padma Drugchen Lhundzog, the Great Dragon Perfect in a
Single Blow,
reveal the Dharma which includes the Texts and Formulas.

Into the region which is Radiance of Glory,
the Buddha Palgyi Gyalpo, the King of Glory,
and Padma Kyayshi Nyipang, Who Has Cast Off Birth and Death,
reveal the Dharma which includes the Texts and Formulas.

Into the region of Sacred Splendor,
the Buddha Nangwa Tsegpay, the Accumulated Glory of Splendor,
and Padma Jigwa Daychin, Who Rejects Fear and Happiness,
reveal the Dharma which includes the Texts and Formulas.

Into the region which is Without Sorrow,
the Buddha Nyangen Maypay, the Glory of the Absence of Sorrow,
and Padma Choleg Tong-ga, the Joy of Seeing the Correct Law,
reveal the Dharma which includes the Texts and Formulas.

Into the region which is the Splendor of Joy,
the Buddha Gaway Chogpal, the Chief Glory of Joy,
and Padma Chiching Namkha, the Heaven of All the Mystic Links,
reveal the Dharma which includes the Texts and Formulas.

Into the region of Majesty Come Forth,
the Buddha Siji Pal, Glorious Majesty,
and Padma Sam'u Parka, the Equal Wings,
reveal the Dharma which includes the Texts and Formulas.

Into the region which is called the Discipline of the Buddha,
the Buddha Gaytsa Drenba, Who Produces the Thought of the
    Roots of Good,
and Padma Rinchen Tratray, Adorned with a Seedling of Jewels,
reveal the Dharma which includes the Texts and Formulas.

Into the region of the Completely Purified,
the Buddha Ngensong Chongwa, Who Purifies the Damned,
and Padma Cherdram Gyayan, Who Pushes Back in Defeat the
    Outer World,
reveal the Dharma which includes the Texts and Formulas.

Into the region of Varied Activity,
The One who is called Jigden Kungyi, the Teacher of All the Worlds,
and Padma Minub Gyaltsen, the Staff Which Is Not Lowered,
reveal the Dharma which includes the Texts and Formulas.

Into the region of Banner Ornament of the Army,
the Buddha Nampar Gyalwa, Total Conqueror,
and Padma Munpa Nangchay, the Enlightener of the Shadows,
reveal the Dharma which includes the Texts and Formulas.

Into the region Embellished with Beautiful Flowers,
The One whom men call Maytog Kopay, King of the Floral Forms,
and Padma Maitri Kacho, the Crystal Friend,
reveal the Dharma which includes the Texts and Formulas.

Into the region which is Beautifully Brilliant,
the Buddha Tamchay Nangwa, Brilliant for All,
and Padma Khorwa Runa, Enemy of the Wheel of Life,
reveal the Dharma which includes the Texts and Formulas.

Into the region of Formed Sandalwood,
the Buddha Tsandana Tri, Odor of Sandalwood,
and Padma Rolpa Namdag who is Pure Apparition,
reveal the Dharma which includes the Texts and Formulas.

Into the region Where Lions Appear,
the Buddha Senge Bumzug, the Substance of a Hundred Thousand
Lions,
and Padma Tamutito, Who Arose from Essence,
reveal the Dharma which includes the Texts and Formulas.

Into the Saha World of the Three Thousand,
the Buddha Tubpa Chenpo, the Great Silent One,
and the Master Padmasambhava,
reveal the Dharma which includes the Texts and Formulas.

Announced by the Buddhas of former times,
this entire History of the lives of Padma,
which the Welcome One himself has called worshipful,
corresponds to the two different Doctrines of the outer and the inner.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the third canto,
Action for the Good of Beings in the Inconceivable Worlds
Sealed Oaths



CANTO 4

The Five Castes and the Consecration of the Five Radiant Sons, the Lama Dorje Chang Having Arisen

Now the Doctrine of the Formulas as protective method
had thus produced total renunciation,
liberating all from the ocean of existence.
In his desireless serenity, Padma was given the homage of gods and men,
and rose to be Lama Dorje Chang.
Once, among the countless eras that have gone by,
at the depth of multiple, inconceivable past ages,
in the Age of Ultra Joy,
at the time when thirty-three thousand Buddhas appeared
as the result of Buddha Samantabhadra's teaching,
there lived, in the region of Adornment Displayed,
a father of the warrior caste, Ruṇa,
and a mother of the same rank, Karuṇāvatī.
Their child, Daykyob, Warrantor of Happiness,
was also given the name Dzayway Tog, Beauteous Signal,
as the prayer for a pure heart
was being directed to the Primordial Buddha Samantabhadra.

Through his family he was of imperial descent.
He was born as the five Radiant Sons
and thus was of the lineage of those worthy of the people's homage.

Then, on the occasion of the prayer of dedication to Vajradhara,
his name was Dampa Tongpay Sempa Dorje, Diamond of the Brave
Who Sees Holiness.
The name of the Buddha was Akṣobhya.

To a father of the servile caste, the Mang Rig,
and to a mother of the same caste, was born a son.
The child's name was Tramita
and, as prayer name for a pure heart, he was called Mikyab Pal,
Inconceivable Glory.
The family name was Rihazur,
the dedicatory name Dorje Cho, Diamond Essence,
and the name of the Buddha was Amitābha.

To a Brahman father, Arajas,
and to Guptima, the mother, a son was born.
The child was given the name Laychin, Who Reveals Karma,
and, as prayer name for a pure heart, Dawa Dzaypel, Glory of
Beautiful Moonlight.
The family name was Satrel, Effect of Karma,
the secret dedicatory name was Dorje Ying, Diamond Plane,
and the name of the Buddha was Vairocana.

To a caṇḍāla father, Gupta,
and to a caṇḍāla mother, Samuntī,
was born a child, Tāmbūra,
and the prayer name for a pure heart was Kunlay Drig,
Appropriate among All.
The family name was Jaytong Jom, Thousand Victorious
Active Ones,

the dedicatory name was Laygyi Dorje, Diamond of the
Undertakings,
and the name of the Buddha was Amoghasiddhi.

To a father of the merchant caste, Kunay,
and to a mother of the same caste, Alamma,
was born a child, Palchin, Who Reveals the Splendor,
and the prayer name for a pure heart was Norchin, Who Reveals
the Jewel.
The family name was Norseg, Burning Jewel,
and the dedicatory name was Dorje Rinchen, Precious Vajra,
while the name of the Buddha was Ratnasambhava.

And the major methods having disclosed to them many a mystery,
they meditated upon all the sublime Secret Mantras
and with assurance proclaimed Supreme Deliverance.

Of the history, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the fourth canto
The Families of the Five Castes and the
Consecration to the Five Radiant Sons,
When an Entity Arose as Supreme Vajradhara
Sealed Oaths



CANTO 5

The Series of the Births of Rudra and the Beginning of His Subjugation

Now at the end of Samantabhadra's teaching
the Saint saw, in the area to be converted to the
Two Doctrines
and in the land of Dujong Tsam,
that a certain householder, Kaukāla,
had a son Kau Kuntri, Kau of Universal Suffering,
who had a servant, Brahmadeva.
In order to maintain the affirmation of the Metamorphosis Body,
Padma assumed life as the bhikṣu Tubka Shunukyuwa, Invincible
Youth.
In order to keep the Formulas, an expression of the Body of Fruition,
he was also known as a high master of the house, Rigchang, Holding
His Caste.
Toward this bhikṣu, known under two names,
go the aspirations of all.
He adopts and follows the great path of the Five Applications
and the condition of the aggregates he sees as to be praised.

At this same time Kau Kuntri became a believer.
Having questioned many men, he settled his doubt:
"I will imitate the teacher Tubka Shunukyuwa," he said to himself.
"Since one does not achieve Awakening if one does not cast off suffering,
is it not the Dharma when one does what gives one pleasure?
I myself will speak out as well as this bhikṣu.
May I, when my ignorance has been dispelled, obtain nirvana!"
Therefore, since Tubka Shunukyuwa was considered a great master,
Kau Kuntri and Brahmadeva
came into his presence and there they said:
"Clearing away doubt, one clears away the three sufferings;
one is then, by acting according to one's pleasure, a yogi.
We ask the support of the one who in the Application
knows how to see the noble truths and discerns the meaning of the Formulas."
Thus they beseeched him, with their heads bowed at his feet.
And the doctor said: "Yes! Of course! Right! Benediction!
However one can, one purifies the cycle of existence:
Therefore, Brotherhood has well been called the best Jewel."
At these words master and servant entered into religion.
Tarpa Nagpo, Black Deliverance, and Den Pag, Orderly Restraint, such were the names which they received,
and Den Pag was entrusted to be the judge of Tarpa.

Then the bhikṣu Tarpa Nagpo,
speaking to Tubka Shunukyuwa, said:
"O guardian of the Formulas! Great carrier of the Formulas of Knowledge!
What is the true path
to the full deliverance from all suffering?"
The doctor smiled:
"In the Uncontrived Nature of Existence,

in order that attachment to the four realities
may be nothing more than a cloud in the sky,
there is the road of Holy Application.
If one does not know it, there is no
other order of views in the three worlds."
Thus he showed himself to be wise and of upright mind.
Since Tarpa and the servant were satisfied,
they respectfully made him an offering;
then, after praising him highly, they withdrew.
And Tarpa adapted his conduct to the words of the Dharma,
but he had not understood the true meaning, so suffering burned him.
Strongly attached as he was to the four realities,
his body put on the semblance of holiness, but his mind was going to perdition.
Den Pag, the servant, who had understood the true meaning,
conducted himself according to his greater understanding.
Without attachment, he knew the Doctrine of the Teacher;
his body had the semblance of the common people, but he was not tied to that position.
His orthodox mind took the sure path.

Soon the master and the servant had the opportunity to
part ways in deed as well as in theory.
Bitterly, the monk Tarpa Nagpo observed:
"We who joined under the same spiritual guide
are now wanting to change the meaning of each word—
how can we dispute over each practice?"
Den Pag replied to Tarpa Nagpo:
"Established in certainty and equanimity
I cannot understand one who is not truly sanctified."
Here Tarpa Nagpo answered:
"Adopted as certain, my usage of the Formulas is in agreement with the Dharma."
And letting his pride burst forth, Tarpa Nagpo said further:

"Den Pag! In theory as in practice you are in error.
Knowledge and suffering have only one origin.
Even by virtue acquired through effort on the relative level one
does not become a Buddha—
therefore, without effort, one reaches Purity on the Absolute level."
Now Den Pag retorted:
"Wisdom purifies consciousness of desire.
One has access to the Formulas by means of the Uncontrived
Nature of Existence.
Suffering disappears like a cloud into space;
the triple activity overturned, one does his utmost.
Such is the opinion of the teacher Tubka."
At these words Tarpa Nagpo, irritated, exclaimed:
"The guide Tubka Shunukyuwa practices detachment.
Silent, he keeps the true nature of Esotericism secret."
Now, in order to submit the question to that great sage, King of the
Dharma of Jambudvīpa,
they set out to vie with each other.
Having arrived together, they submitted their case,
and the doctor, discerning correctly, said, "Den Pag is right."
Tarpa Nagpo became furious both in mind and speech:
"For one spiritual guide to have two opposing viewpoints is all wrong;
the teachings then lead to disagreement.
Den Pag, undependable as a servant, even raises his voice to me."
Den Pag replied: "His actions turn completely to the wrong path—
action with such a guide is entirely deflected.
In order that he may cease to lecture, may he be immediately expelled!
The master is, on the whole, a man like the pupil:
both resemble each other, except that one does not speak.
Since I am constrained to silence, the teaching is backwards.
No one here likes so partial a master—
if he is banished, I will see about taking care of the country."
Banished to the frontier, Tarpa Nagpo stood in the distance, rejected.
Like drum and thunder was the voice of the great Sage, Tubka,

and in the world of Borders of the Group of Valleys
people took refuge in Tubka Shunukyuwa.
And he said: "Weak minds which do not know
are incapable of explaining the Doctrine.
They are like jugglers in empty villages."
And saying this he proceeded to another region.

Then the monk Tarpa Nagpo,
turning himself to the activities of the hunt and other worldly ways,
incapable of reciting the Formulas for the contemplation of the gods,
violated in his savage soul his vows to superior and brother.
He enlarged and multiplied endlessly the doors of the Dharma:
instead of weighing the Two Doctrines as he should have,
Tarpa, following the inclination of the logic dear to himself,
led everyone astray on an evil path.
In his aberration, he freed the male demons,
and gathered the female demons under his power.
And he took the dead into charnel-houses in order to have his fill of
them;
he put on human skins which caused him to have scabs.
Instead of cattle he raised
bloodhounds and other beasts with rapacious instincts.
Assembling the courtesans he consecrated them and took sport in
luxury.
The nature of the four substances was transgressed.
Among the ten iniquities he presided over evil hangings,
and the lords and the army resembled brigands.

When he had for twelve cycles practiced the black doctrine,
incarnations followed each other:
he had five hundred existences as a black jackal,
five hundred as a wandering mastiff,
five hundred as a carnivorous mongoose,
five hundred as a bee with a poisonous sting,

and five hundred as a nimble worm.
Still more he had as a ghost, a sucker of feet, and other inconceivable things.
Then five hundred as an eater of vomit
and others lower than the rank of animals.
After various births lower than the rank of ghosts,
he received a new form as a flesh eater, gnawer of bones.
Again he was reborn with neck and shoulders rotten,
pus-ghost named Eager to Make Inquiry.

Then at the end of twenty thousand existences,
after the teaching of the Buddha Dīpaṇkara,
that of Śākyamuni not having yet appeared
and in this interval many years having passed in the absence of the Teaching,
in Laṇkāpura, the land of the ogres,
a courtesan, Kuntugyu, Wandering Everywhere, mated with
a māra of the twilight and a demon of midnight.
And a genie of the dawn also mated with her, and she conceived.
The fathers being three fierce spirits,
there was born at the end of eight months a child with three heads:
it had six hands; it had four feet;
it had two wings which pushed into its body;
it had nine eyes, three on each head;
it presented multiple appearances.
As soon as it was born calamity announced itself;
sickness filled the lands of Laṇkā,
the amount of merits done declined,
famines, wars, epidemics, and the three scourges increased
and there were nightmarish dreams of many deadly beings.

Nine months after his birth the child fell ill,
and Kuntugyu herself died.
The people of the land said: "This bastard of ill omen

must be disposed of secretly."
In the root of the funerary tree was a poison 'nalbyi';
there was the black swine of the tombs, a lair of error,
in the middle of which was the venomous serpent, the container of hate;
and at the peak was the nest of the kite of desire.
The ogres bring their dead to this place—
it is the haunt of the elephant and the tiger,
and here reptiles instill their poison.
It is also here that the ḍākinīs convey the corpses,
and here at the root of the tree that the ogres build their tombs.
The child was buried with the dead mother.
Now, embracing his mother, the child nursed her breast,
with the result that he sustained life for seven days with the yellow fluid.
Then by sucking her blood he lived seven days;
then by eating her breasts he lived seven days;
then by eating her viscera he lived seven days;
then by eating her flesh behind he lived seven days;
then by eating her bone marrow, the corrupted spine marrow,
and by eating the brain, he lived the span of seven days.
For forty-two days his body grew.
And when he no longer had anything to eat he shook and made the tomb collapse.
On looking inside, the ḍākinīs saw that the cadaver had been devoured:
having eaten her flesh and drunk her blood, he had also taken her skin as a tunic
and her skull as a cup for bloody libations.
Seeing a serpent he made himself an anklet for his foot, a bracelet and a necklace.
Finding a dead elephant he ate its flesh and stretched out its skin.
He drank the blood and ate the flesh of a tiger, and used its pelt as a cloak.

Then from his mouth he produced the fixed form of a curd of blood,
and from his body he disposed of a small pile of ashes.
And he who had eaten his mother for nourishment and dressed
himself in her raw skin,
who in his thirst had drunk her blood, and who in action had
perpetrated crime,
who, to live, had lived off the dead, had a complexion which shone
with light.
White on the right, red on the left, blue in the middle, his faces were
fierce;
his giant body was of a pale ash color;
his face was maliciously gracious with coarse muscular bundles of
rough flesh.
He attached on one side of himself a row of withered heads,
and hung fresh heads about him.
He made himself a garland of three fringes dangling with skulls,
and he oiled all his cheeks with red semen.
On his body a swine's skin grew. His mouth and eyes were scarlet;
his mop of hair, red with the mud of his hanging curls,
he tied in a knot of half-length with five kinds of asps.
Armed with bird claws on all his limbs,
he tied to these in turn the serpents of five species.
He swallowed voraciously, flesh and blood, every prey which
he could seize.
Boar spears and whatever could serve as a weapon, he carried.
From his left hand he drank from the skull filled with blood.
His breath gave rise to all the contagions of heat,
his nose to the various kinds of cold illnesses.
From his eyes, from his ears, and from his lower orifices
issued the four hundred and four sorts of typhus maladies.
Evils of air, earth, water, and fire,
acute quinsies, stomach spasms, malignant gastritises,
the ulcers of leprosy, the scabs of smallpox, great plagues, dropsies,
abscesses, erysipelas, cow-lickings, abscessed kidneys,

manifold and terrifying ravages were spread abroad.
By name he was called The One Who Devours His Mother,
Mātaraṃgara.

At this time twenty-four countries had formidable and irresistible
masters:
The countries of Pulliramalaya, Jālandhara, Uḍḍiyāna and Arbuda
were seized by the gods;
Godāvarī, Rāmeśvara, Devīkoṭā, and Mālava, all minor countries,
were seized by the gandharva.
All eight which the gods and gandharva seized were of celestial rank,
because they had been seized by those from heaven.
Kāmarupa and Oḍiviśa were seized by the yakṣa;
Triśakuṇa and Kosala, minor countries, were later seized by the yakṣa;
Kaliṇga, Lampāka, and Chandoha were seized by the ogres;
Kāñcī, the Himalaya, and Upacchandoha were seized by the ogres,
and constituted the earthly empire;
Pretapurī and Gṛhadevata were places of assembly seized by the nāgas;
Surāṣṭra and Suvarṇadvīpa were minor places seized by the nāgas;
Nāgara and Sindhu, cemeteries, were seized by the asuras;
Maru and Kulūta, also minor cemeteries,
were seized by the asuras, nāgas of the Nāgaloka,
and titans of the crypts of Meru—
these were said to be of the lower domain.

The haughty masters of the world,
taking life from the inhabitants of the earth
with battle axes, pitchforks, boar spears, swords,
wore eight macabre suits of bones,
and told their wives at the time of marriage:
"We who are happy and without rivals
will fall into civil war for lack of a chief,
lose our means of eating and drinking,
and find ourselves enmired in quarrel and battle.

The very strong one, great lord, great god,
magic coffer who commands all through action,
Mātaraṃgara: this is the chief to take.
And to make deeds conform to principles,
we and the bhūta, devourers of life,
whether it be of the body, speech, or mind,
promise never to tremble at his orders."
Thus Mātaraṃgara became chief of the entire world of the genies.

All were eager for the magic coffer;
the vighnas, day and night, perpetually guarded their sinister chief.
A multitude of bhūtas, the nonhuman beings, crowded around,
battering everyone, seizing living human beings,
and making slaves of each one, or slaves of slaves.
The great strength of the Formidable One crushed his adversaries
and at that time all who died went to hell.
Now he said: "I now must announce
the Renowned of the World according to merit.
Who is greater than I? Who surpasses me?"
In a frenzy of pride he talked such nonsense:
"We need an army of burning fire; I will create it;
I am the lord of all the bhūtas
and if any other lord excels me,
to that one will I submit."
Pride, thus proclaimed into the ten points of space,
obscured his mind.

But Dutsen, Sign of the Times, declared truly:
"In the capital of Laṇkā, land of the ogres,
in the country Chan Lag of the Red Plateau of the Wolves,
on the lightning peak of the Malaya mountains
is the master of Laṇkā, the king of the ogres.
Disciple of the Buddha Dīpaṇkara,
more than yours his fame is growing.

Enemies, all beaten, cannot crush him.
He sleeps well, and well he awakens."
Scarcely having heard these words,
the Formidable One with his armies
entered into war and, like a bird when it has flown into the sky,
fell on the mountainous country Chan Lag in the land of the ogres.
"I am Rudra Who Devours His Mother!" he cried out with
immoderate pride.
The lands of Laṇkā began to shake, while
ogres and ogresses were bewildered with terror.
The emissary sent by the king
saw that the Formidable One was irresistible like his armies.
Praying in the hearing of the king,
the minister of Laṇkā went into meditation and sent forth serene
thoughts to the Formidable One:
"As in the Sūtra of the King Who Guards the Virtues,
when confusion stirs up the chief, consternation takes the counselors.
Evil spirit, misbegotten demon!
You have passed through three incarnations of curses!
Your victory over the master of Laṇkā is not in doubt,
but in the end, ruled by numerous Tathāgatas,
the supreme Diamond Vehicle will appear."

"Since there is a prediction like this," said the Formidable One,
"we must try to see if it is true.
The royal army of the ogres, struggling to win,
will be crushed by me, thanks to the magic coffer—
by me, alone great and without rival,
by me having as servants Mahādeva, the Four Regents and the rest,
obeyed by the spirits of the eight classes, Master of the World.
What rival is equal to me, Rudra, Ma-Rudra Who Devoured His
Mother?"
Thus he spoke and subdued the multitudes of rākṣasas.
Then the king said, "In order to spread the Buddhist Doctrine

I have ventured against you, but now I repent of it;
I will become your subject; I will no longer resist."

Even though he had subjugated the king, the queen, and their retinue,
and the entire kingdom of ogres,
the famous chief Ma-Rudra Who Devoured His Mother
envied all that he saw as soon as he saw it.
Now again in arrogant challenge he said,
"Who then is greater than I,
Rudra, Ma-Rudra Who Devoured His Mother?"
But Dutsen marked his words more energetically:
"Among the titans there is one greater than you,
the chief of the suras, Mahākaru."
Magic art and mighty wonders took place.
The Formidable One, totally provoked, changed into a fire army,
and by means of a clever flight he fell down into Mahākaru's abode.
There he changed his method: instead of weapons,
on greeting Mahākuru he caused cold and hot sicknesses,
and killed him by his foul breath.
He seized the body, which had been overcome with erysipelas and
smallpox;
he took the corpse by the right foot.
The head, which went on display around the land,
was shown in the eight happy abodes.
The hidden wives, their sons, and their followings,
the eight planets, the twenty-eight constellations,
and the evil vighna guides, as many of them as there were,
finding no safety when they sought refuge,
ended by falling back before the Formidable One.
Committed to destroy the reign of the titans,
relying upon the strong of head and the weak of body,
he raised at his palace the standard of Māra
and raised before his portal the likenesses of frightful demons.
Surrounded by the magic apparatus of the ceremonial round,

he put on the tip of his finger a prodigious Meru.
Turning his head around, he shouted with pride:
"Who in this world surpasses the terrifying
Rudra, Ma-Rudra Who Devoured His Mother?"
But Dutsen said: "He is a rival of the Great One who lays aside competition
in the region of the Thirty-Three Gods of Ganden.
He is like gold in the midst of the Listeners and of the Community:
he is called Namdren Dampa Tokar, Sublime Saviour with the White Insignia,
and has received the investiture which gods and conquerors praise.
He is the one whom the numerous cymbals incite, the songs and the voices
all salute absolutely. He is great."
At these words, transported with fury,
grimacing, shaking his body, burning with rage,
Rudra hurled forth outrageous words, his voice accompanied by an earthquake.
But from the height of the seat of the Law, Dampa Tokar
embraced him with a hug so as to cast him into the Universe.
The eminent Listeners said peacefully:
"Alack! Alas! This is what sin brings—
or would you aspire to the cause of virtue?"
And arranging the four corners of their robes, they sat down in happiness.
Then Rudra said, "I am at your mercy,
although I am a hero of great strength."

And now Dampa Tokar showed the proper way.
To all his retinue he said with firmness:
"Alas! My distinguished Listeners!
Faithless to the teachings of the Buddha,
a perjured disciple was this Tarpa Nagpo.
He has gathered the entire teachings of gods, of men, and of titans

but has not attained the true meaning.
But in the presence of the perfect Buddhas the world of hate dissolves,
and its crimes are dissolved.
Both Tubka Shunukyuwa and Den Pag
will unexpectedly in this life bring retribution.
Peace and faith not curbing him,
Rudra will be subdued by force and constraint.
Those who do not believe in the noble truths,
believing the body to be a gift,
will yield to the master conquerors, dominant like the firmament.
The sacred substance, the Amṛita of the Attainment of Virtue,
will transform these potions into nectar.
Merely an atom of this will completely subdue anyone.
Mitun Nyenpo will come as Dorje Tagochen, Vajra With the
Head of a Horse,
and Den Pag as the Tathāgata Vajrapāṇi.
Meditating, Tubka will be as the Great Vajrasattva!
Here is the exalted prediction which triumphs:
The enemies on the opposite side being exhausted,
I will enter the womb of Māyādevī
and under the Tree of Awakening I will enter into meditation.
In this way there will be no action of eternalism,
and henceforth the excellent teaching of the Sage,
giving happiness to all beings,
will for ages endure in this Jambudvīpa.
Through the entire accession to profound efficacy, in union and in
liberation,
Rudra Who Devoured His Mother will renounce the egoism of the
body.
By means of the happiness and unhappiness of the world,
Rudra the Grasper will renounce the egoism of the word.
Through the revelation of the omnipresent essence,
Rudra of the Boar Spear will renounce the egoism of the mind.
The true nature of Rudra is expressed in this verse:

Rudra, mystery without and within the very depths,
Rudra, victor over fifty-eight armies—
this terrestrial abode, although degenerate, will rejoice.
The profound Dharma and the Three Jewels will guard the kingdom.
The Lessons of the Dharma will not decline; all will attain nirvana."
Thus he spoke and gave up his presence in the heavens to become incarnate.

And here is what the subtle super-knowledge of Rudra perceived then:
He would be lord over the great god, Garab Wangchug,
and would gather all the regions of the gods of Ganden under his dominion;
he would also subdue the gods Brahma and Śakra.
In Malaya he would hold the fortress of the Skull and of the Fresh Body,
the place of the one who has devoured his lair of human skin,
giving himself over to the harmonies of flutes, tambourines, and cymbals,
all would dwell in the midst of songs and dances.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the fifth canto,
Which Shows the Series of the Births of Rudra to be Converted
Sealed Oaths



CANTO 6

The Subjugation of Rudra by the Horse and the Swine

Now, the method of converting Rudra:
There came from the Plane of Essence of the pure
and sublime abodes
the saintly sovereign Master, worthy of the homage of gods and men,
Essence Body, Samantabhadra with his following;
there came from the heaven of Fixed Solidity, Vision of Mercy,
Body of Fruition, the great Vajradhara with his following;
there came from the pure palace of the Willow Cradles,
Metamorphosis Body, Vajrapāṇi with his following;
there came from the celestial palace Formed Alone,
with Triple Invisible Body, the august Samantadhara;
there came from the world of Ultra Joy
the Buddha Vajrasattva with his following;
there came from the region of the Splendid World
the Buddha Ratnasambhava with his following;
there came from the region of the Happy Land
the Buddha Amitābha with his following;
there came from the region of the Illumined World
the Buddha Vairocana with his following;

there came from the region of the Purest World
the Buddha Amoghasiddhi with his following;
still others came, Welcome Ones without number, unutterable,
Body of Fruition like the circle of the sun;
and all confer with the Knowledge Bearer.
"If Rudra is not conquered by the power of the Buddha,
the Buddhist Doctrine will not flourish, and rolling into evil ways,
Rudra's body with its detestable deeds
will experience the weapons of the tormentors of hell.
If his previous actions do not carry their fulfillment,
the truth which the Conquerors announce is false.
By remaining a stranger to fear, one will submit to it;
the conference will agree fully.
The Welcome Ones, who see with the eye of gnosis,
to whom the fortune of this conquest will fall,
know it has fallen to the lot of Tubka and Den Pag,
and the Welcome Ones celebrate the consecration.
Tubka is vowed no longer to the Buddha, but to Vajrasattva.
Likewise Den Pag is vowed to Vajrapāṇi."
The Welcome Ones also formulate the entreaty:
"May Tārā dispense the predictions and Avalokita the power!
Horse-Face and Swine-Face are going to put on the pressure.
Now the time has come for some well-expressed advice:
profound, tranquil, free from ego action, ambrosial, uncompounded."
When this had been spoken, Ta and Pag rose to the peak of Malaya,
where their bodies became very bright, and they emitted the
wrathful and threatening aspects.
The horse spoke three times, the swine five,
and Rudra Black Deliverance replied:
"You the small ones with horse and swine necks, what is it you are
saying?
The gods and titans of the world, this crowd of mighty ones,
count and praise my virtues.
Look at my face with a spirit of respect!

If I am not conquered, you will be happy yourselves;
and although I was formerly nourished in an unaccustomed way,
there is no way I will be conquered."
Thus he spoke and greeted them, stretching out his hand and
nodding his head.
Then the horse's neck penetrated Tarpa's lower door—
pressed from within by the horse head which was raising itself up,
Tarpa stretched out his arms and his legs,
and the horse head with its rich ornaments
bathed in pleasant warm grease, turned green.
Pagdong slipped into Tarpa's urethra,
and came forth by extending his head;
the swine's head, colored by a fat bath, turned black.
As the faces of the horse and swine joined each other, creating
the god Mewa Tseg,
the horse let forth six words, and the swine grunted five words:
"To treat the Welcome One like a future corpse,
though one may be calm, impassive or fierce,
is to entwine oneself in endless shadows."
Suffering intolerable heat in his whole swollen body,
Tarpa Nagpo uttered cries of distress:
"Father! Mother! Huyu!"
The horse and the pig have subdued Rudra.
The Buddha has subdued the demons; the Dharma, the impious;
the Saṇgha, the unbelievers; the Powerful One, the Titans;
the titans have subdued the moon; the garuḍa has subdued the sea;
fire has conquered the trees; water has conquered fire itself;
the wind has completely subdued the clouds; the diamond has
pierced the rock;
last night's nightmare is done. Whatever you do, do quickly!

They made a terrible voice resound:
"End your anger! Fallen into the ocean of the nāgas
the royal tree fulfilling desires, Sandalwood Heart of Snake, sprouted;

its roots were planted in the land of the nāgas,
its leaves were gathered in the abode of the titans,
its fruit ripened in the dwellings of the gods.
Its name is the ambrosia of immortality."
When the horse and the pig had ended the joyous game,
happy object, happy path, happy fruit,
they blessed, insofar as they were aspects of knowledge,
the numerous and subtle aspects of Rudra.
Then both horse and pig went away to the Essence Plane.
That is why Rudra has three heads,
and why the eight aspects of the cemeteries are the eight glorious aspects;
such it is with the atonement of the gods—they carry their aspects
like talismans gained from killing and making war.
After that, Vajrapāṇi sent forth emanations
and Rudra also produced emanations.
Displaying his magic power, he revealed wonders,
manifesting the three heads times nine.
Then Vajrapāṇi, lord of mysteries,
revealed the wonders of the nine major powers,
and began setting in order the skyful of miscreants.
He resolved to put Rudra through the eight stages of saintliness:
fertile in the means which control,
he threw Rudra to the palace of the Welcome One.
Rudra, unable to endure more, began to groan.
Hurling themselves from the ten points of space,
extending themselves through the dense orchards
on each side of the strong Castle of the Skull,
yakṣas, ogres, and bhūtas came in multitudes:
there were a trillion of them.
Show your strength, quickly! It is time.
From the twenty-four countries where it was quartered,
Rudra's army, numbering in the thousand trillions,
accompanied by criers and messengers,

rushed across countless frontiers.
Congesting the air and the ground, they called out in tumult,
with grinding of teeth and great noise,
brandishing all their weapons at the same time.
Now the High Prince Mewa Tseg incited from within,
then Vajradhāra to the Ten Fierce Ones
granted each the power to wield a magic dagger,
and three times Hayagrīva hummed his horse speech while trotting.
Rudra's people began to howl and whimper;
each raised an outcry and cast away his cherished objects,
his ornaments
and his heart's claims in this life.

Then Tarpa Nagpo, exhausted, was converted:
"Province of the Buddha's activity, I salute you!
Creative acts of retribution, I salute you!
Let my actions be accomplished in their fruits!
You can see by the ripening which has come to pass what they have
been in former times!
Present actions determine what will come in the future—
actions are joined to the body like its shadow.
What one has done, that will he endure.
Neither despair nor repentance will remedy the power of actions;
I am a reprobate.
I hand over this body to be used like a chair. Pray sit upon it."
And the Powerful One in front of his retinue said:
"Unfortunate ones cannot enter into the center of the mandala,
But let us enter the periphery.
The unfortunate who seek the first fruit offerings,
may then be given a portion of the rinsings.
Being a subject, I will not claim to be a peer.
With obedience I shall carry on what is necessary
and, as a loving mother cherishes her child,
in truth I will keep faith."

After this promise he swore an oath.
Then the Lord of Mysteries
blessed his body, his speech, and his mind.
And with the oath combined, he poured the water of the oath,
and he put the diamond of the oath in three places.
Rudra, having taken an oath not to tremble in his difficult tasks,
was given the secret name of Mahākala.
He was promoted to the Diamond Vehicle,
and was committed to the future hidden Dharma.
Finally, by means of a single stroke,
it was predicted that he would become a Buddha.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the sixth canto,
The Conversion of Rudra by the Horse and the Swine
Sealed Oaths



CANTO 7

The Prophecy by the Yogi Nuden Dorje of the Investiture of the One Thousand and Two Buddhas

Showing the Metamorphic Body, like a great glacial lake,
is the manner of entrusting a thousand Buddhas with the **ten**
powers.
In the Completely Adorned world,
with four very joyful and beautiful continents,
in a region situated at eighty-four leagues
from one of these four continents,
sovereign, wide and vast,
in the very center is the palace of the mass of merits,
the Very Pure.
Ten thousand spacious parks enhance it,
and it is there that in happiness
sits the emperor Dhṛtarāṣṭra.
In possession of the seven jewels of the royal power, endowed with
eloquence,
sovereign of the four continents, he has seven hundred thousand
queens,

and the queens have a thousand sons,
each blessed with the thirty-two auspicious signs.

Now the great king Dhṛtarāṣṭra,
having gone during the full moon to the park
dotted with flowers of every sort,
gave himself over to the pleasures of love.
The queen Dampa Mamayma and the queen Paymayma,
having bathed themselves in the Pool of Joy
and sprinkled themselves with perfumes,
joined the king Bhadrapadmasambhava on the throne.
And each one conceived a royal child
of beautiful form, lovely, delightful.
There was more than the richness of their complexion:
both, seated with legs crossed, appeared in a miraculous manner—
and, at the same instant from the higher heavens it was proclaimed:
"This child is Dharmasattva; Paymayma's son is Dharmamati."
This the voice of the gods caused them to hear.
Then the two children began to speak in verses:
"To the one whose whole thought goes toward Awakening,
to the Protector of the world who has appeared in the land
pious minds pay homage and join him in numerous company.
Noble and eminent is the one who by the roots of his virtue
causes the happiness of Jambudvīpa and the good of all beings;
best of the jewels which there is in the holy heaven,
best of men, he has no equal."
With these words and others like them they expressed themselves in many stanzas.
Then, once weaned from their mothers' breasts,
they came before the king Dhṛtarāṣṭra
and after bowing at his feet they stood joining their palms.
"Dear father, we beg you to listen to this:
To achieve the Dharma in ten million periods of time is difficult,
and the sages never give up the quest to obtain Awakening.

This Dharma of the absolute calm of nectar
which is not comparable to any other
gives joy to all beings.
Therefore, the Holy Dharma is said to be the best Jewel."
In this way and with many a stanza they expressed themselves.

Then the Guardian of the Land, king Dhṛtarāṣṭra,
went to find in his hermitage
the Master Nuden Dorje, Yogi of the Secret Formulas.
And standing back with his hands joined the king said:
"You whose strength in the Dharma brings tears to the eye,
you always show your goodness to all beings.
To the most secluded of the queens, were divine children born
miraculously.
Free me from all apprehension!"
When in these verses his prayer was expressed,
Nuden Dorje answered:
"Varied as well as vast is the revelation of the Dharma.
There is in this an omen, a happy sign
of the numerous Bodies of the Thousand Buddhas.
Let the names of your sons be put in a jeweled chalice,
and by your placing them in the center of a mandala all will have
fulfillment."
Then the king Dhṛtarāṣṭra
who, in the center of his lofty architectural abode,
was Bhadrapadmasambhava on the throne,
withdrew himself in meditation and had this thought:
"Since without exception all these boys of mine
are equally and genuinely unexcelled,
which one from among all these boys
will become the first Buddha?" And he thought of the procedure to
discover the answer.

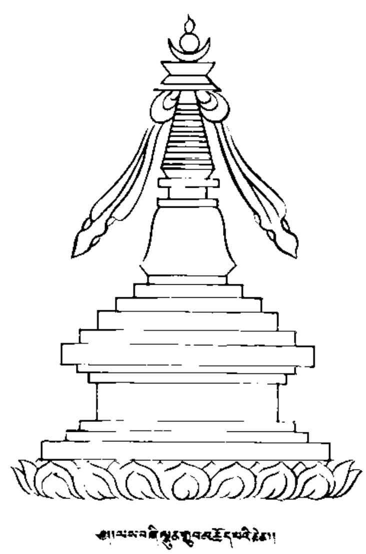
The chalice of the seven precious substances was prepared,
and after purification, milk was scattered,

as were carved jewels, and fragrant flowers.
The names of the princes were written and placed in the chalice
which was decorated and made beautiful to behold by peacocks'
plumes, necklaces, a profusion of rare things,
many water lilies, and the Wish-Fulfilling Jewel itself.
The chalice was placed on a lotus
and, having opened the mandala which included the Precepts,
Nuden Dorje made entreaty for seven days.
With divine flowers, incense and powders,
balsam perfumes and anointings of several sorts,
cymbals and other instruments, for seven days he paid homage.
In the presence of the king, the queens, the thousand sons and their
following,
the two of miraculous birth put the chalice forward.
Then Duden Dorje celebrated the investiture:
he conferred twenty-five general powers, ten varying powers
and, as special powers, four rivers of power.
From inside the prophetic vase the names were drawn:
the first which appeared was Prince Viśuddhamati.
Immediately the earth trembled violently,
and, in the hands of the queens and their female attendants, sound
failed in the cymbals
and all the instruments ceased to play.
Then, for this prince Viśuddhamati
whose resounding name was the first,
it was predicted that he would be the Buddha Kakutsunda.
After him appeared Prince Viśuddhajaya;
it was predicted that he would be the Buddha Kanakamuni.
After him appeared Indraśanti;
it was predicted that he would be the Buddha Kaśyapa.
After him appeared Prince Siddhārtha;
it was predicted that he would be the Buddha Śākyamuni.
After him appeared Prince Kakṣīvat;
it was predicted that he would be the Buddha Maitreya.

After him appeared Prince Agramati;
it was predicted that he would be the Buddha Siṃha.
Finally there appeared the name of the youngest, Anantabuddhi,
for whom it was predicted that he would be the Buddha Adhimukta.
Here the maternal relatives interjected:
"After the final Buddha, who will be left
to be born of us through natural development?"
To which, Anantabuddhi made this reply:
"The Buddhas are equal to the expanse of the sky.
On reflection I see beings as never ceasing.
Let my prayer arise in a solemn vow! Hear it!
May the extent of your lifetimes in suffering, as many as there will be,
be added to mine!
May the Sovereigns of the Dharma, all of them,
added together be my greatness!"
As soon as he had spoken, the gods granted his wish:
"May your thought come to pass!
The thousand Buddhas incomplete by one,
will be made perfect through the Tathāgata Adhimukta."
But the names of the two of miraculous birth did not appear,
and they were asked: "What is there for you?"
Prince Dharmasattva said:
"The one who will protect the thousand elders from interruption,
the one who unites: he will be Vajrapāṇi!"
Prince Dharmamati said:
"The one who requests the thousand elders to teach will be
Brahmendracinta!"
Then the thousand princes confirmed equally
in the presence of Dharmasattva and Dharmamati
the vow of those two sons of the family.
And in reply Dharmasattva said:
"I make the vow that I may protect you from interruption,
that I may hear the Buddhist Teachings, exoteric as well as esoteric,
and make a wishing prayer as the teacher Vajrapāṇi."

And then Dharmamati said:
"I make the vow that at the time you win Awakening,
I will urge you to turn the Wheel of the Dharma;
as the listener to the Dharma I have urged to be taught, I will make a wishing prayer."
So may it be!

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the seventh canto,
The Prophecy by the Yogi Nuden Dorje of the
Investiture of One Thousand and Two Buddhas
Sealed Oaths



CANTO 8

The Explanation of the Way of the Coming Forth of the Two Doctrines

Now in order to propagate the Buddhist Teaching
according to the precepts of the perfect Buddha
Padmasambhava,
while there were a billion Jambudvīpas adhering to the Texts
and ten thousand billion to the Formulas,
and while it was the same with the Uttarakurus and the continents of
East and West,
there appeared one Jambudvīpa that possessed both Doctrines.
In this land where there were deeds of great benediction,
after the period of the coming of the Five Families, there would be a
dark period of five hundred kalpas.
Then during the Perfect Age,
successively there would appear on high nine honored gods.
There would be a king, Turning the Wheel,
and a Buddha, Lord of the Teaching of the Metamorphosis Body,
an apparitional being holding the Teaching of the Body of Fruition,
a lion of the snows, king of wild beasts,
a great soaring garuḍa, king of the birds,

an udumbara, king of the flowers—
which would all appear at the same time.
But the time of this king not having yet come,
Narapati was famous
for his devotion to good rules and to wisdom;
he was made happy by the Dharma, and protected all the living.
Now, after five generations, the Two Doctrines were joined,
and the land was immersed in the Two Doctrines.
The name of the king who Turned the Wheel
was Born from the Head at the Foot of a Palmyra Tree.
One hundred and twenty-nine of his descendants
would obtain zeal for the Awakening, for the Perfections and Paradise
through the teaching of the Metamorphic Body and through strict
observance, hope, and fear.
The Buddha Dīpaṇkara, Lord of Substance,
Kakutsunda, and Rabtor Sheg,
as well as the triumphant Arthadarśin, dispenser of joy,
having come in turn to the throne, made the Wheel of the Dharma
turn.

If one recapitulates the eighty-four thousand avenues of the Dharma,
their list makes twelve parts;
and if they are grouped again, there is the Triple Basket.
The area to be converted is the world of change.
The teachings of the Body of Fruition constitute the fruit.
Only the Dharma constitutes certainty.
Padmottara, delivering the Formulas,
and Yaśottara, the Guru,
up to the time of the king Arindama, directed the conversion.
The inconceivable Tantric Canon, which is as much exoteric as
esoteric,
the approximately ten hundred or the twenty-five thousand works,
and the Eighteen Tantras and seven traditional Sūtras,

when gathered together, are the Three Yogas
with which the area to be converted is penetrated by heaven.

Now in the Age of the Triad,
in the city Gandhavatī of Magadha,
a hundred and seventy-four thousand of dynastic descent,
grandsons and great-grandsons of the king Pratatapāṇi,
were conquered by the Perfection of Wisdom and the Triple Basket—
owing to the possessors of the Two Doctrines, oceans of happiness,
owing to the Buddha Vipaśyin who overcomes the ten offenses
and calms the pain born of actions,
thanks to Śikhin and to Viśvabhu,
to Krakucchanda and to Kanakamuni, thanks to the five Buddhas.
Disdaining the saving means of view and action combined,
the very powerful who in one life attain the heavenly goal,
Dorje Sagmay Odsal the guardian of happiness,
and Kali, guardian of the Discipline, devoted to concentration,
and the master Guṇdhīmat with the supreme words,
were won over by the calm Diamond Plane, the United Precepts,
the gathering of Welcome Ones, perfect, supreme good,
and the charm or the terror of the marvels which nail down evils.

Now in the city Samantāloka,
seven hundred and ninety thousand one hundred and forty-eight
    men,
grandsons and great-grandsons of the king Brahmadatta,
received from Kaśyapa, Master of the Dharma,
the Triple Teaching of discipline, of concentration,
and of wisdom, through which beings are subdued.
And there came the Guru Tabshay Yingjor the master United Plane
    of Ritual and of Knowledge
who, up to the time of King Karṇin, revealed
the Diamond Vehicle of the Supreme Formulas.

Now in the decline of the Age of Discord,
when Tabshay Yingjor had completed his lifetime,
he was reborn under the name of Gautama
as a son of king Karṇin of the Aparātaka.
After a request to his father the king
he entered into religion with Dognag the Seer.
Then, seeing the courtesan Bhadrā from the land of Potāla,
with the libertine Mṛṇāla
in the area to be converted, he gave up his life.
In the vicinity of Potāla, Gautama made a house of leaves,
and while he was living therein,
there came a time when the courtesan Bhadrā from Potāla
and the libertine Mṛṇāla
were buying clothing and adornment for their revels.
Another man who had with him the wealth of five hundred dollars
said to Bhadrā the courtesan:
"We will have some pleasure, come!"
She considered it, and telling a false story to Mṛṇāla
she had a meeting with the other man.
Now the chambermaid of Bhadrā
told of the affair to Mṛṇāla
and, although Bhadrā begged his pardon, Mṛṇāla pulled out his
sword and killed her.
Then, to the cries of the maid servant: "My mistress has been killed!"
everyone rushed forward.
The libertine Mṛṇāla, turning coward,
and without strength in the presence of his disgrace, threw down his
bloody blade
in front of the Seer Gautama.
He then mingled with a nearby crowd,
which soon saw the bloody blade
of the crime itself and cried out:
"Devoted to the religion of the Buddha,
he has broken his vows with Bhadrā

and, in spite of every law of the saṅgha, he has killed her." And
shouts arose.
In vain the Seer Gautama, with calmness and solemnity,
protested his innocence.
When he had been tightly tied, he was led to the king,
and as punishment was raised on the point of a stake.
The Master Malina, returning to his home,
saw him from the road and approached him:
"O pity! What has this boy done?" he asked.
"Master," said Gautama, "deeds have accumulated."
The master then said, "Whether you have caused harm
or have done nothing, it is terrible!"
And Gautama said, "Truly living master,
if Gautama did not kill Bhadrā,
may the body of the master become the color of gold!"
And by this true word of the innocent
the black skin of the master turned golden.
The master then became famous as Seer Kanakavarṇa, Golden-color,
leader of gods and men and the most splendid wonder.
The master miraculously caused a rain squall to beat down,
which, on touching the body, enveloped it in a fiery tempest.
And he began to recall in vision, carnal love
occurring in a miserable dwelling in another land and in a
former time.
As he remembered, two germinal spheres, mixed in blood,
fell to the ground and became two eggs,
which, matured by a ray of the sun, burst open,
revealing two children in a cane field.
Then he spoke and called the people,
and Gautama was removed from the point of the spike.
And the king asked: "How did it come to pass?"
But as for Gautama, he died.
The seer Kanakavarṇa uttered this truth:
"If Gautama did not kill Bhadrā,

may the consequence of the act fall on Mṛṇāla the libertine!"
The curse reached the Empyrean—
the gods spoke to the king and the crowd:
"Executing the innocent and disappointing hopes, by such prejudging
the king does not comply with the Dharma.
Since nothing happy is occurring for the people,
they are alarmed at the Market of Kuśa.
Wars, epidemics, and famines appear in the land;
disloyal men and bandits multiply.
In this life mixed with good and evil,
if we do what we ought to do, the Dharma triumphs.
If we honor the wicked who do not follow the Dharma,
and condemn the innocent who do,
the people will fear justice and a hundred miseries will beset them.
Thus, those who are the criminals
sow the seed of evil themselves,
and at maturity it bursts open.
Karṇin should ponder the results of his actions.
In order to restrain evil doers
he will break their strength by terrible tests,
he will tear out that inestimable organ, the eye,
he will cut off the most noble member, the head,
and affirming various sanctions,
he will multiply frightful examples.
Or he will control evil, in body and mind, by means of the laws of
good.
He will guard what is important and not give in to slander,
he will make rectifications like a king guarding his land in justice.
Unbelievers will believe and believers will redouble their faith!
In order to subdue the fierce, the evil and the wrongdoers,
the armor of bravery will be solid and the weapons sharp.
If the earth is made to tremble,
all in the vicinity, even those of different customs, are reduced to dust.
When the rainy season comes, harvests are abundant in the kingdom,

and the signs of blessings are announced for all.
And as for the illnesses of men and herds and other punishments,
for what reason does one say anything about them, since through
them the Dharma is revealed."

After this address of the gods,
the Four Regents assembled and said:
"Hero Gautama! You who illustrate
the color of gold and a hundred virtues,
who are delightful to see, of a beauty splendid for the eyes,
you make ten billion gods rejoice.
Always you will obtain a body the sight of which brings joy,
and during ninety-nine times a thousand billion pure aeons,
you will be emperor.
Behold the land where the sword will come!"
Thus speaking, the Four Regents
hurled the bloody sword into the depths of heaven.
"May it fall upon the one who has killed Bhadrā!"
Then, cursed by them, the sword became thunder
and struck with lightning Mṛṇāla who fell dead.
The lightning also struck the maidservant and her lover,
and Gautama was raised to the abode of the Thirty-three Gods,
up to Samantadhara, Master of the Three Bodies.
And as for the king, he became prudent in the cause of justice.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the eighth canto,
The Teaching of the Annals are Brought out Again in the Two Doctrines
Sealed Oaths



CANTO 9

The Birth of Śāntarakṣita Son of King Tsugpu Risang

Now Samantadhara, the all-knowing and all-seeing,
having revealed to the believers of both sexes
who inhabited the abode of the gods,
the Diamond Vehicle of the Supreme Formulas,
poured out the four rivers of power
to the Master, born of a Brahmin who had transmigrated,
son of the gods, Dampa Tokar.

With the power of the Friends of Good, those absolute supports,
he invested him as the Metamorphic Body with the eight outer forms.
With the power of compilations and of books which give the
teachings of the Dharma,
he invested him as Body of Fruition with the eight inner forms.
With the power of full knowledge and with the power of the
Tutelary Divinities,
he invested him as the Essence Body with the eight secret forms.
With the sovereign power of the Great Seal brought to perfection,
he invested him as the Immutable Vajra with the ten powerful forms.

The very lord of the Five Transcendents, the supreme Vajradhara,
he invested him with the purification of the embrace of energy.
Once the perfect conferring of special powers was received in this way,
the ten general powers were conferred on him.
In order that he might obtain ambrosia, he was invested with the power of life.
In order that he might understand the mind, he was invested with the power of Mind.
In view of the celestial treasures, he was invested with the power of acquiring the necessary.
In order that he might cut off for himself the path of actions and predispositions,
he was invested with the power of concentration which cuts off the path of actions.
In order that he might engender contemplation, he was invested with the generative powers.
In order that he might have access to spontaneous births, he was invested with power over metamorphosis.
In order that he might obtain the integral meanings, he was invested with enthusiasms.
In order that the benefits of thought might be obtained for him, he was invested with fervor.
In order that he might obtain the work of body, speech, and mind, he was invested with understanding.
In view of the absolute purity which equals the Plane of Essence itself,
he was invested in the tenth stage with the power of the Dharma.
Then he was invested with the twenty-five particular powers:
in the head with the five powers of the body;
in the throat with the five powers of speech;
in the heart with the five powers of the heart;
in the navel with the five powers of excellence;
in all his limbs with the five powers of action.
And praised, honored, and magnified by a hundred thousand gods,
he was urged on by songs, sweet melodies and the sound of cymbals.

Then Dampa Tokar made his way toward the abode of men.
And as among his retinue of gods there was Maitreya, future Master of the Dharma,
he took off the white insignia from his own head
and put it with the diadem on the head of Maitreya:
"After me, you will become the Buddha!"
And when this prediction of investiture was praised,
he went forth to become son of King Śuddhodana of Kapilavāstu.

Now Samantadhara, the Supreme Master,
saw that the abode of men was to be conquered by the Three Yogas,
and the fruit of it was the Diamond Vehicle of the Secret Formulas.
The Son of the Gods, Yeshe Togi Gyaltsen, Staff of the Sign of Knowledge,
after the rain of the four rivers of power,
will be like a bull among the gods.
He thus left to become the son of King Tsugpu Risang, Beautiful Crest of Hair.
The country to which he went was a western country, Uḍḍiyāna.
In the center of the twenty-one regions of the country,
in the north of the cemetery Piled-up Black Clouds,
is the monastery of the Heruka.
In material it is of varied gems,
the form is round and the color blue;
the temples there are full of pure recitations;
on the four sides it has sixteen doors,
all opening at the same time.
And there is also the monastery of Uttāla, arisen spontaneously, directed by celestial beings.
And there is also the Temple of Apparitions
and the Monastery of Ghandola.
Now, after the lord of these places, King Tsugpu Risang,
accomplished the act of his desire
with Queen Chodoma, Worthy of Respect,

twin princes were born.
Then for these two princes wives were taken at the same time,
and it was said: "The first son which is born to the princes will be raised to the throne."
But when they received their fiancees the same day at the same time,
King Tsugpu Risang declared:
"Since there is a risk that we will behold simultaneous births,
let the first word decide!"
And he said to the two young queens: "Go to sleep to the right and the left of my throne!" And they stretched out.
The queen Guṇāma of Baddhaśikha,
went to sleep and dreamed
that a large white man anointed with white earth
came from her body
and cut off the tops of the trees in the orchards.
After the first queen's dream of the white form,
the other queen dreamed that a black man who came from her body
passed his head between the sun and the moon.
Meanwhile, the king had a dream that from his heart a five-colored ray
went forth between the sun and the moon.
In the morning both queens said: "The signs in my dream show that mine is the best, mine is the highest!"
A clever interpreter of dreams was consulted and he said:
"The white man foreshadows the birth of a prince, who will do good for the people,
and in whom a superhuman Entity will incarnate himself.
The trees cut down are evil people who will be subdued;
the white earth fortells the spread of the Doctrine.
The large black man who came forth from the queen
foretells the accession to the throne and announces the prince to come."
And in the year at the first spring moon, the day of Tiṣya,
both sons were born and the same words were repeated.

An auspicious sign having appeared, Baddhaśikha said:
"It is the sign for my son!"
And Suvikrānta said, "This is the sign for *my* son;
he will get the throne!"
Now the king assembled the multitude of the men of the kingdom
and celebrated for the two princes the feast of the nativity.
A Brahmin versed in onomastics sought names for them:
to the son of Suvikrānta he gave the name of Śikhaṇḍin;
to the son of Baddhaśikha he gave the name of Śāntarakṣita.
And when the ministers asked whom to crown as king, he said:
"May it be the one the people say is of beautiful face and of full
understanding!"
And Śikhaṇḍin was raised to the throne.
To Śāntarakṣita was entrusted the frontier of the Steppes.
Then Śāntarakṣita, who did not get the throne,
thought: "Why, since my brother and I are equals,
is he king while I have become a common man?
This is neither reasonable nor good."
And since he offended the royal authority with such talk,
punishment ensued and he was banished from the borders.

Now, at the west of the Diamond Throne of India,
there is a large cemetery, Sosadvīpa,
which is a league in perimeter.
In the middle there is a stūpa which rose up alone,
wide and deep, with the disc and umbrella
formed out of a material of gems and silver,
decorated with climbing half-necklaces,
and adorned by the sun and the moon.
Beside it are the eight Kairīma which appeared simultaneously.
To the northeast of the stūpa is the lake Plain Obscure,
containing makara and other animated forms
and flanked on each end by piled up rocks.
To the southwest resides the God of the World of Mortals.

And in a banyan tree in the forest
the black bird of the tombs nests on high,
the black serpent at half-height,
and in the root, the black swine of the tomb has his sty;
the God of the World of Mortals, Nandikumāra,
with the face of a lion, holds in his four hands the sabre with a
  man's head,
the club, the trident, and a twisted cadaver.
Entirely adorned with garlands of skulls
and clothed in a dress with a silk ceremonial train dotted with blue,
he is surrounded by a hundred thousand killer ghouls,
and is mounted upon an elephant in the midst of blood and flesh.
Now all the many ḍākinīs
show all sorts of marvels
which endless discourses could not equal.
Some, with dishevelled hair, are mounted on lions,
and raise up as a sign a pile of death heads;
others are mounted on howling birds,
and wave pennons to the lions;
others have bodies with ten faces, and eat entrails and hearts;
still others, black women with dirty hair,
have jackals pouring from their mouths.
Others, of human form, with wings at the level of the sky,
make rains of lightning flashes fall
and lift in their hands the standard of the tiger;
others have the top part of the body severed from the lower;
while still others have cut off their own limbs
and turn them to the eight points of the four horizons.
Now the bird of the tombs, the swine of the tombs, the poisonous
  snake,
and jackals of many different colors,
and wolves and crows and other beasts of this kind,
devour the corpses without number, fresh and decomposed,
the bloody sea of flesh and bones,

and the men's dried-out heads, with others still humid or broken down.
Beasts of prey tear the remains, while others devour them;
some fling themselves on the flesh, while others moan,
some tear out the eyes, while others gnaw the feet,
some pulverize the bones, seize the flesh, and tear out the entrails.
Now when Śāntarakṣita arrived
in this cemetery with the terrifying clouds,
with a bamboo bow he took the scepter of this funeral feast,
killed the male demons who had sprung up, and possessed the females.
Surrounded by a crowd of ghouls,
and preserving his concentration, he sat down at a hundred and ninety places.
Then he reflected on how to convert the kingdom of Meghavat,
and this entire multitude vanished like a rainbow.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the ninth canto,
The Birth of Śāntarakṣita
Sealed Oaths



CANTO 10

THE CONVERSION OF THE KINGDOM OF MEGHAVAT BY THE POSSESSOR OF THE TWO DOCTRINES

Thereupon Padma, in the Body of Metamorphosis,
manifesting in the world of man,
considered, in the territory to be converted, the king of Meghavat.
This king and his contemporary, Namshay Tsaychod, Seeker of Vijñāna,
were converted by the Threefold Perfection.

Then, after Vairocana, at the time of the Warrantor of the World,
as the Mantrapāla Tagjor Yeshe, Knowledge of the Conjunction of Signs,
Padma again manifested the Body of Metamorphosis,
and as Ratnakīrti, manifested the Body of Fruition.
Dugpo Purchin, Furious Dagger Drawn,
was converted when Padma's Body of Metamorphosis became visible high in the heavens,

and Donjor Jugsid, Ardent One Who Urges Union, was converted by
Padma's manifestation of the Body of Fruition.
Rāhu, similarly, was converted by a solar manifestation of the Body
of Metamorphosis.
The three worlds were converted by an omnisalvational
manifestation of the Body of Fruition.
Brahma was converted by the Body of Metamorphosis appearing
immaculately,
and Vaiḍūrya by the Body of Fruition appearing royally.
The head of the Vighnas, Odgi Chog, Excelling Light,
and those contemporary with the two manifestations, were also
converted.

Revealing itself above all as physical and verbal, the evidence of the
Body of Metamorphosis
is tranquillity of the senses, gentleness, a peaceful heart,
quietness, and the holy perfections.
Exerting the threefold activity, the evidence of the Body of Fruition
places on the road of encounter anyone who has not yet rejected the
five poisons.
It has as its fivefold mass, the Five Families to express the Formulas,
and as immutable mind, the Exceeding Insight of the Plane of Essence.
Six classes of beings being supposed, it is the Vehicle of the Signs.
Three classes of beings being supposed, it represents the exterior
Formulas.
Five classes of beings being supposed, it represents the esoteric
Formulas.

At the same time, since these beings
were reflecting on virtue, desire decreased.
Elsewhere, in the four elements—earth, water, fire, and wind—
in the Kāmaloka, desire arises by itself.
To begin with, the look incites to desire;

from the exchange of a glance come joy and delight.
Then the laugh incites to voluptuousness:
with great satisfaction, each laugh at the other.
Then joining hands incites to desire;
by holding hands, each presses the other.
Then when arteries and nerves become altogether agitated,
the embrace of male and female incites to desire.

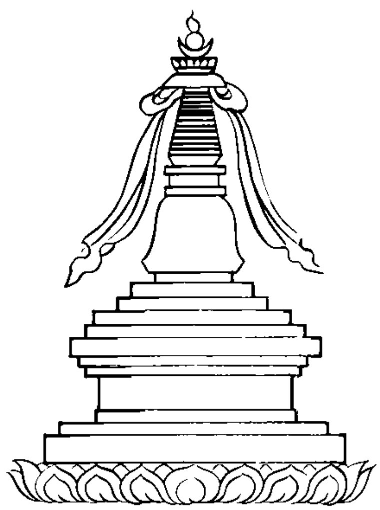
Because of the four desires, the four elements come together.
Because of the look, a clear reflection in the watery element
and moist seed cause spontaneous generation to ripen beneath the water.
When, with the laugh, the windy element rises and vibrates,
the wind's virtue and the seed bring about birth from a womb.
With the pressure of the hands and the clutching of bodies that clutch the earth,
the earth's body is born from an egg.
Two embracing, giving rise to the element fire and heat,
birth occurs from the moisture of a stirred seed.
Emerging from the four desires, beings are scattered over the four continents:
all those in Pūrvavideha are born by apparition;
those in Jambudvīpa in the south are born from a womb;
those in Aparagodāna are born of an egg;
those in Uttarakuru are born of moisture.

As a result of the look, desire arises for one hundred years;
as a result of the laugh, for sixty years;
following the joining of hands, for fifty.
Two embracing results in the four desires being brought to their culmination:
first the feeling of love perfects the glance;
then the spreading smile perfects the laugh;

and similarly the grasped hands perfects the intertwining.
With the caress, the gate of sex reaches contiguity,
and the embrace will consummate the voluptuous desire.

Thus the Doctrine which is accompanied by wisdom
converts the sons and daughters!

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the tenth canto,
The Conversion of the Kingdom of Meghavat
by the Possessor of the Two Doctrines
Sealed Oaths



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CANTO 11

The Doctrine in Accordance with the Law of India

To ensure conversion in the land of Śākyamuni
and in the land of the Protector of the three
tribes of beings,
there arose the existence of the one who would establish the Dharma
in Tibet, since Tibet, a kingdom of beasts and of the grandchildren
of the Monkey,
was not yet purified of demons.

Śākyamuni, having attained the age of eighty,
set revolving, as Vehicle of the Signs, the Third Turning of the Wheel,
and the Fourth, with the external Formulas.
As for the supreme Diamond Vehicle and the Three Perfections,
he did not utter a single word of this Doctrine,
predicting that it would come later.
In order for the profound liberation through union of insight and
action,
for the five joys to be experienced,
and in order for the Doctrine to have as its base the community,
there could never appear in the same country, on an Indian Diamond
Throne,

two masters for one teaching.
If they did appear, no teaching would be possible; Texts and Formulas would suffer infringement.
Just as there cannot be two emperors for one land,
if there were to be two masters,
the thieves of doctrine would profit thereby
and, heterodoxy having sprung up, there would be much to eliminate.

The Tathāgata became God of Gods;
Padmasambhava, this best of men and matchless,
was heralded by the Sūtras and Mantras as son of the Buddha.

From the Sūtra of the *dBus 'gyur tshal lung bstan-ba:*
"Forty-two years from now, on the island in the lake of Dhanakośa,
by spontaneous birth from a lotus, Padmasambhava will appear,
Lord of the Doctrine of the Secret Formulas."

And thus, once again,
from the Tantra of the *Bla-med don rdzogs 'dus-pa*:
"At a later time after nirvana,
with the lapse of twelve years,
best of the Conquerors in all the worlds, I again will appear, in the land of Uḍḍiyāna,
and, under the name of Padmasambhava, I will reveal the Doctrine of the Secret Formulas."

And thus, once again,
from the Root Tantra of the *bKa' 'dus*:
"A great Being of universal renown who will be one with myself,
Diamond Born of the Lake, in keeping with my ordinance, will appear in the future.
He will instruct widely, in the land of Zahor,
teaching King Ārṣadhara and others
the United Precepts, this Vehicle of the Great Meditation."
Such was the declaration.

From the *Mahāparinirvāna Sūtra*:
Beneath the śala trees, between two tufts of kuśa grass,
the Bhagavat was surrounded, as well as by Kāśyapa and the young Nanda,
by ten hundred thousand bhikṣus of the Brotherhood.
He said to the great disciples, and to Kātyāyana and to Cunda and to Ānanda:
"Behold, I am beyond all affliction. But you, do not be sad!
In the middle of the Brilliant-Immaculate Lake will appear a Being greater than I.
Do not weep!
When one is replete with uncounted years of life, at last one must be able to die."

That was said in very truth, therein is nothing false.
For the Sūtras, glory is due to the conqueror Śākyamuni;
for the Mantras, to Master Padmasambhava.
The Master, among the various ways in which he was born,
had one for this region of a kind that will be described.

India being composed of nine wide domains,
in the center is the Diamond Throne, seat of the Silent One;
from there to the east is the region of Bengal;
to the south lies Baiddha;
to the west is Uḍḍiyāna;
to the north, the region of Kashmir;
along the southeast, the region of Zahor;
along the southwest, the region of Khangbu;
in a northwesterly direction, the Land of Copper;
in the northeasterly direction, Kāmarūpa.

All the races of these nine regions are different,
some being tall, others short;
some are unique and marvelous, others in decadence.

Because those of each country have their own languages,
there are three hundred and sixty languages,
with three hundred and sixty different alphabets.
Thus, there are the vernaculars of the east of India,
the dialects of south, west, and north,
and others also to be known.
Everywhere are cotton loincloths and a diet of rice,
but the types of adornment and the ways they are worn are different.
And in each region are various kings,
a temporal king and a king of the Dharma:
the temporal king having no say in religious matters,
and the king who is guardian of the Dharma having no say in
affairs of state.

As a consequence of India's rigid institutions,
because acts fall in one category or another,
one cannot act as one chooses.
To those who see truth through the Law of Signs,
the name Ṛiṣi is given.
To those who see the truth through the Law of Formulas,
the name Siddha is applied.
To those who go with heads covered, barefoot, and wearing the
saffron-colored robe,
and who, careful in their observances, avoid the ten faults,
the name Saṇgha is applied.

To those who plait their hair, carry the eight objects and the six
ornaments,
and pierce the portion of enjoyments given over to the five desires,
there is given the name of Yogin of the Secret Formulas.
To those who handle all of these is given the name Yajamāna.
To those who unite the eight penitentials,
the five benignities and the five compassions
with the five equanimities and the five joys,

and who teach the three or the twenty exercises,
the name Upādhyāya is accorded.
To those who, with powerful and saintly insight and action,
undertake the consecration of mandalas
uniting offering with Formulas, labor with concentration, a double method of salvation,
and who perform the rites of the eight major evocations,
there is given the name Guru.

They lack cohesion among themselves, and thus are heterogeneous.
But this discordance between the Two Doctrines is eliminated
at the beating of the great drum of the Law, when they all come together.
For listening to the Teaching the throne of the king of the Dharma is set up;
for destruction, the throne of the temporal king.
On the right of the throne of the king of the Dharma
are placed all the yogins of both sexes;
on the left are placed all the Saṇgha of both sexes;
all the laymen of both sexes sit in front;
in the middle sit the composers of Commentaries to the Doctrine.
Ten thousand standards are raised to left and right.
The king who is guardian of the Dharma asks the assemblage questions concerning their work,
and they answer: "It is like this. . . ."
Having been acknowledged, if a work is the Doctrine of the Texts,
the Saṇgha will distribute it among the rows.
If it is the Doctrine of the Formulas, the yogins will distribute it.
After being closely examined, the works are presented to the king.
Every month the king holds such examinations,
and it is seen whether the king's views are promulgated or not.
In each work it is seen whether or not the Noble Precepts have been attained,

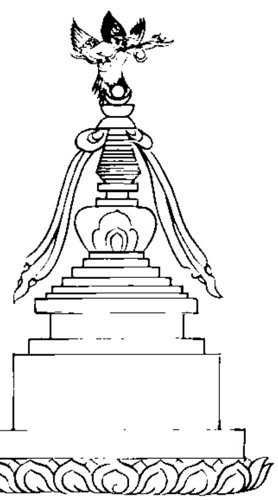
and each work is evaluated as to whether the dialectics are correct;
by debate it is seen whether a work is up to par.

Having risen with the sun and having come together,
Doctrinal authors and pandits debate with one another.
Having enjoyed belief in a certain work, they will see whether that
confidence can be relied on.
Having understood it, they will decide whether the understanding is
correct.
Knowing the examples to be cited, they will see whether or not they
are cited.
Once the Vehicle is recognized, and the basis assumed,
people say, "Listen, to the reverberation
of the Dharma written by these men!" And it is read three times.
And, if it gives satisfaction, it is glorified and exalted:
"The texts and Formulas have been understood in such and
such a sense," the people say.
"The great pandits have agreed on the Texts and Formulas."
And this Doctrine is lifted above the victory banners;
the pandits of the king of the Dharma throw flowers;
the authors of the Doctrine are placed on the lion throne;
they are praised; people speak of them with admiration;
their equals by birth reveal how they honor and respect them;
and the subjects of the temporal king bow down to the gods.
Thus throughout the country the Dharma is spread.

Heresy, where it exists, is humbled:
its treatises are attached to the tails of dogs;
the treatises are set on fire along the rows of the council
and the smoke given forth goes straight to the hells:
"Feel a rough hand on your nose!" people say.
And, as a sign of abolition, the temporal king
orders the hands and heads of the writers of such doctrines to be
severed,

or the writers are reduced to a servile state where coins are minted.
Everyone in agreement, and heresy having been destroyed,
the authentic Dharma of India flourishes.
Many and various religions not arising,
many specious and presumptuous names are not apportioned.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the eleventh canto,
The Doctrine in Accordance with the Authentic Dharma of India
Sealed Oaths



CANTO 12

The Description of the Regions in the Country of Uḍḍiyāna

At that time, toward the west, the land of Uḍḍiyāna
embraced two-thirds of the earth.
Its appearance was that of a pair of hollow cymbals;
it contained five large countries and twenty-one smaller countries,
one hundred and eighty large districts,
and ninety-nine large cities.
Dhanakośa, a country of large size, was in the middle,
and contained twenty-two large cities.
In the sovereign city of Cārumatī,
there was at that time the palace of the Nine Tufts,
a precious palace of beryl,
with a foursided golden pinnacle, sparkling and gleaming,
and with turquoise balustrades hung with silk valances.
There were courts and gates guarded by the four garuḍas,
and all was encircled with handsome galleries and ramparts.

There it was that King Indrabhūti reigned,
surrounded by one hundred ministers of the interior and one
thousand ministers of the exterior;
and he took as his wife the Shining Queen.

In the middle of the palace of the Nine Tufts
a stūpa that had risen spontaneously, a sanctuary dedicated to Heruka
and richly studded with precious stones,
diffused to the ten points of space many sheaves of light rays.
It had a white part, like onyx, made of priceless crystal;
having arisen all by itself and resembling onyx, it was a dazzling stūpa;
it rose up roundly with its beautifully designed terraces,
towering as high as a voice can carry,
where fear never holds sway.
Each squared stone of this stūpa measured a fathom of Brahma.

And, to the number of three for each league of distance, displaying the
fivefold banner,
there could be seen the castle of Cloud of the Good Law,
the cavern of the Immutable Vajra,
the cemetery of Heaped-up Black Clouds,
the palace of Spontaneous Structure,
and the temple of Heruka,
a square building that was a very pure apparition of the Dharma.

The entrances numbered from one and two up to eight hundred.
Outside the entrances and their vaults
there were one thousand large citadels guarded by yakṣas.
And there were one hundred and eighty going all around, with eight
entries,
surrounded by fiery moats and tracks for wild beasts
and lakes filled with fish and mountains of skeletons
where the retinue of the Goddess of the Cemeteries and the ferocious
demons of the maladies
dragged along whole armfuls of skins.
The last walk was girt with diamond walls
ringed about by the king of the clouds.
There were the ḍākinīs of the world and the ḍākinīs of the deeds
and the ḍākinīs of the fourfold learning and the ḍākinīs of knowledge.

There were eight ramparts with many gates of benediction;
below, the ḍākinīs of the world circumambulated in a processional,
and underneath them the nāgas made offerings.
In the middle, the ḍākinīs of the deeds circumambulated,
and above, the ḍākinīs of knowledge circumambulated as well.

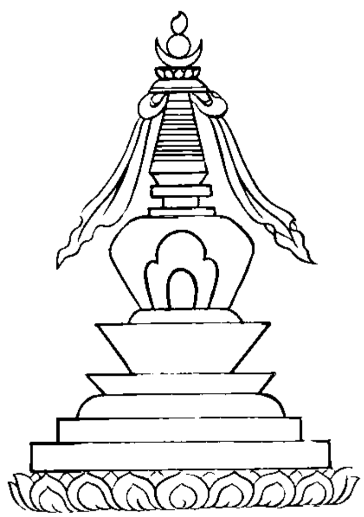
On a stone staircase was a ritual vase, whose four sides
had affixed to them the four great seals of the four tasks,
and from the vase there arose by itself the substance of the
Causal Data.
Above the four doors rose the pediment of the gazelles,
and below were the ten letters of the vital essence of the Tutelary
Saints.
And everything was girdled by flames at night, by a rainbow in
daytime
and was veiled perpetually by clouds and gentle vapors.
There were dense groves of variegated trees, around which were vast
stretches of water,
with birds nesting and beasts roaring.
The vase contained the Secret Mantras, the utter profundity of the
Dharma;
the urn in the stūpa contained the relics of the Tathāgata.

Situated there, also, was the Temple of Prophecy,
consisting of a brilliant cerulean substance,
a substance intangible;
the temple was such that it resembled the rainbow.
Next were the confines of the land of the ḍākinīs,
with its four women's cities that housed one hundred thousand
myriads of ḍākinīs.
And on each one of these cities' altars
reposed the Secret Formulas, incommensurable and profound.

With the palace of the Nine Tufts situated at the center,
the country of Jambumāla lay to the east;

to the south, Parparṭadvīpa;
opposite the western facade, the country of Nāgasiddhi;
to the north, Kakaśambhala;
to the southeast, the country of the god of fire and of the seers;
to the southwest, the country of the ogres;
to the northwest, the country of the god of the wind;
to the northeast, that of the god of obstacles.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the twelfth canto,
The Description of the Series of Countries in the Country of Uḍḍiyāna
Sealed Oaths



CANTO 13

King Chenmay Jorden's Distribution of His Treasure as Gifts

In the glowing radiation of the beryl
that adorns the precious palace with its pure pinnacle
towering over the whole land of Uḍḍiyāna
was the king, Opulent but Sightless, Chenmay Jorden.
He was also known as the Orthodox King, Renown of Wisdom,
Great King, Sovereign with the Flocks,
King Guardian of the Treasure,
King Indrabhūti.
Now King Chenmay Jorden,
although powerful and immensely rich, was blind,
and had no son, a fact which disturbed the king and his ministers.

Lo and behold, a queen gave birth to a prince
and the king, the queen, and the ministers rejoiced.
But after the festival of the birth had been celebrated, the prince died,
and the king, the queen, and all the people were overwhelmed with sadness.
Besides, in that country a great famine was raging
and the time had come for many men to die.

King Chenmay Jorden was despondent:
"In this world no joy has come because of me:
I lack the glorious sense of sight;
I lack the Dharma which is necessary for the next life.
The people, the king's support, are succumbing to famine;
so much grief afflicts and undermines the mind."

But the seer Asenya undertook to dispel this grief:
"Lordship over men, royal rank, life, treasure,
and heaped up riches are soon gone; birth leads to death.
Many are the causes of ruin; few are the causes of support.
Even the desire to live provides no liberty whatsoever.
But cease to lament, and think of the benefits of virtue!
Unflagging confidence and resolution give rise to good fortune."
These words pacified the king's heart.
On the fifteenth day of the first summer moon,
he made great offerings in front of the Three Jewels,
recited from beginning to end the Sūtras of the Great Vehicle
entitled *Ratna-megha* and *Dharma-megha*,
and promised, as a vast sacrifice for beings,
to give out his wealth.

This was the time of famine when men even ate flowers.
Now, to the northeast of the Town of Marble, Kamaru,
in the Dazzling Immaculate Lake
where many lotuses were blooming,
there was a forest of udumbara flowers
among which was a stalk thicker than arms could encompass,
which changed existence in each cycle in order to appear again.
In the first autumn month of the dragon year,
on the day of the conquering star Dais of the Throne,
when a minister came to take away this lotus,
on the anthers measuring eight spans across
there sat what seemed to be a shining child, beautiful like the
conflagration of Phrom.

"If he is led into the presence of the king,
this child may bring good fortune," he thought. But, hesitating to take him, the minister further considered:
"Is he good? Then this will mean the happiness of all nine planets.
Is he bad? Then the sabre will fall on me.
It is better to ask first and to carry out orders."
And he hastened to the royal porch to proclaim the news.
This great news was to be recompensed,
but the riches of the king's treasure had been distributed as gifts;
as many years had elapsed, the treasure was exhausted.
The sequence of almsgiving has limits; that of beggars knows none.
Now the treasurers all said: "Empty treasury!
Unless we are to take turns begging,
to go on handing out as we have been doing is impossible."
So the king, having reflected,
called together the ministers of the exterior and the ministers of the interior—the whole crowd of ministers.
"From many years of gift-giving, our resources are gone,
and the succession of beggars is still boundless.
Where, henceforth, are we to find means of subsistence?"
Some said: "From agriculture."
Others said: "From the profits of trade."
Others said: "From war booty, by defeating the enemy."
Some said this, others said that.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the thirteenth canto,
King Chenmay Jorden's Distribution of His Treasure as Gifts
Sealed Oaths

CANTO 14

The Qualities of the Lake of Dhanakośa, the Lake of Parturition

When the Buddha Amitābha
from his palace of immaculate precious stones
sent forth an emanation, with gifts physical, verbal,
and mental,
established as the emperor Sangbo Chog, Best of the Good,
whose corporeal form was endowed with the thirty-two favorable
signs.
Dominating the four continents, he set turning the Wheel of the
Dharma,
and with his supernatural glance he considered the six directions.
In order to raise up from the six classes of beings
six sages and six gurus as regenerative messengers
and to stimulate, among men, faith in the fruit of one's deeds,
his first glance fell upon Indrabhūti, who had lost his son.
Because Sangbo Chog had resolved to vanquish
the evil genies in the territories of savage Tibet,
and since a miraculous birth was needed to inspire conviction,
his second glance fell upon the turquoise Dazzling Immaculate Lake.
His third glance, within the kingdom of Tibet,
land of those repulsive malefactors, the rākṣasas,

fell upon the great king Trisong Detsen,
who would cause the lamp of the Dharma to shine in the darkness.

Here is a clear analysis in precise terms:
In the lake region of Dhanakośa, in Uḍḍiyāna,
the Dazzling Immaculate Lake covers
fully two thousand leagues in length and breadth.
The perimeter of the Dazzling Immaculate Lake is one hundred
thousand leagues in extent;
it is circular, and azure in hue.
The Dazzling Immaculate Lake has eight characteristics
which, specifically, may be detailed in this way:
the water is pure and clear, cool and sweet,
perfumed and thirst-quenching, good, and agreeable in taste.
Being pure, it accepts no defilement; being clear, no mud clouds it;
being cool, it is glacial; being sweet, there is no hardship in drinking it;
being perfumed, it has a pleasant smell; being agreeable in taste, it is
an exquisite drink;
being thirst-quenching, it relieves the body's heat; being good, it is
beneficial for the body,
and beneficial for sick folk possessed by vighna demons.
This water is the domain of prodigies difficult to grasp.
When drunk by those whose karma is good,
it obliterates the faults committed by beings.

Men who see it, drink it and bathe in it;
even the disputatious, when they drink this water, become tranquil;
the bellicose, also, by drinking this water, become peaceful;
the frenzied, also, by drinking this water, become harmless;
the enraged, also, by drinking this water, become calm.
Looking at the numerous beings of the six classes
with the piercing eye of contemplation,
and spying out the wicked, wherever they abide,
that supreme splendor on earth,

the Holy Guide, was born out of the Kośa lake.
Toward the southwest of the land of Uḍḍiyāna,
in the region of the great lake, apparition of unending happiness,
excellent and beautiful on the northwest side,
on the northeastern side of the Town of Marble,
are found the lotus stalk and the forest of udumbara.
By day, in sunlight, the flowers sink to the bottom;
by night, they rise to float, luminous, on the surface
of this ocean of benediction.
And the Holy Guide was born from this Lake of Kośa.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the fourteenth canto,
The Looks, the Qualities of the Dazzling Immaculate Lake,
and the Lake-Parturition
Sealed Oaths



CANTO 15

The Background of King Indrabhūti's Failure to Have a Son

Now, since the king had no son,
the sorcerers practiced divination, the astronomers made their calculations,
and the auspices predicted happiness and blessing:
"Since he has distributed alms without limit, it is sure that a son will be born."
And King Indrabhūti, guardian of the Dharma,
called upon five hundred and one great Buddhist pandits
and five hundred and one Brahman pandits—
one thousand and two of the most distinguished sacerdotal personages,
to intervene one by one with the gods.
And when the king had prayed for the boon of a son,
in the year of the serpent, at the full moon, time of psychic powers,
he opened three thousand treasure rooms.
Then, at the great stūpa that had risen by itself and resembled onyx,
he made great offerings, external, internal, and secret,
and proclaimed his affliction to the eight points of the compass.

Yet, though to each he had given what was required, no son was born.
Now another sacerdotal personage, the seer Asenya,
a lofty magician who discerned the truth,
came before the king with six acolytes and said: "Give us alms!"
"Nothing is left," was the answer.
But he rejoined, "Unless we have our share,
alms distributed to anyone at all are as if vainly thrown in the water.
The force of truth to which we give utterance is self-attested."
To this the king said, "Very well! All of you—
I invite you to dwell in my palace.
If what the seers say is true,
the prayer for the birth of a son finds favor through the exercise of
virtue!
Let now the queens pay homage!
Instead of the king and his retainers
traveling overseas to seek the Gem,
let the one thousand and two great pandits of the two confessions
effectuate the propitiation of the gods!"

And they prepared a site for the sacrificial fire
which redeems from discouragement and despair
and banishes the noxious spirits.
But all the demons simultaneously unleashed perturbations.
Thunder flashed and hail lashed, and there resounded sonorous
thunders and black winds.
Earthquakes, torrents of stones, wars, and gnawing sicknesses
aroused panic and overwhelmed Uḍḍiyāna's regions.
Repeated groans rose and sprang from the ground;
the noblewomen were scattered like grains of sand.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the fifteenth canto,
King Indrabhūti's Independent Deed
Sealed Oaths

CANTO 16

King Indrabhūti Obtains the Wish-Fulfilling Gem

Then the king decided that these happenings
were not in keeping with the Dharma.
With a sea journey to win the Wish-Fulfilling Gem,
he could effectuate an almsgiving to satisfy the heart.
So he resolved to set out by sea and obtain the Gem.
As it happened, there was in the land an old trader
who in earlier years had traveled far.
The king went to him and said:
"I am leaving by sea and I want you
as my captain. Prepare to leave at once!"
The captain rejoined, "To travel by sea is not wise.
That is what poor people do, at the risk of their lives.
On the sea, the waves and the groundswell engulf you—
there are the makaras and the evil nāgas,
and then there are the rākṣasas and varicolored floods and like dangers,
and yet other horrible threats aplenty.
The king's eyes are without vision; it is impossible for you to go."
This he said. The king replied,
"If I do not execute my intention, death will end me.
Head this maritime expedition

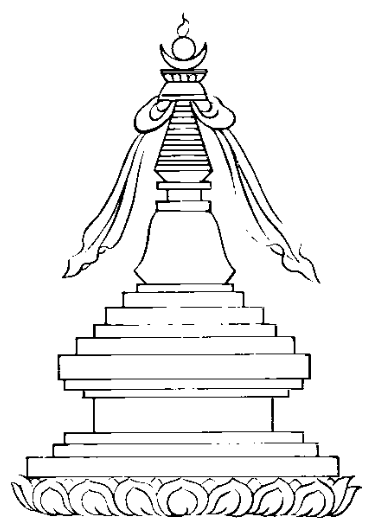
and tell me what is needed! I will do whatever is required."
Whereupon, the captain said,
"Live pigeons are needed to discover the makaras;
to feed the pigeons, a red heifer is needed;
to feed the heifer, many bundles of hay are needed;
to kill the makaras, a live conch is needed;
a ship is needed and three hawsers to moor it.
And on each of the four sides four plumblines heavily weighted with
    lead are needed;
ropes of hemp and ropes of yak hair are needed;
and, in order to follow the breeze, sail and banner are needed."
When the king had seen to everything
and the seafarer had fitted out the ship and installed the rigging,
the king's followers tried to hold him back.
But he was resolute and went on board,
and five hundred merchants went along with him.
The captain said to them after they were all on board:
"We are on our way, but still the seven ropes are secured.
For the merchants who entrust themselves to the wind,
all sorts of perils materialize on the sea.
Very few are those fortunate enough to return,
so let those whose resolve is weak turn back at once!
But if, without regard for your body or your life,
without attachment or tenderness for father, mother, wife, or friend,
and intent upon the gems,
you set out for the Land of Gems and make a fortunate return,
your children and grandchildren to the seventh generation,
with this wealth of gems in their possession, will enjoy prosperity."
That was what he had to say, and he severed one hawser.
And in exactly the same way, for seven days, he uttered these words.
Finally, with every hawser cut, into the wind
he spread the sail and the banners on the rigging.
The swiftness attained was great, and they moved forward
    like an arrow.

Then, having arrived at the Land of Gems,
leaving their followers in the ship close to the coast,
the king and the captain went on in a little boat;
moving forward slowly, they reached and touched on the Land of
Gems.
Due to the strength of his vow, the king's sight, which was directed
toward this country that was a shining mass, cleared up a little.
And, seeing a mountain that gleamed whitely,
the king asked, "What is that mountain over there made of?"
The captain answered, "That is a mountain of silver."
They went on, and when he saw a mountain that was blue,
the king asked, "What is that mountain over there made of?"
The captain answered, "That is a mountain of beryl."
And as they went on, they saw one with a yellow glint,
and the captain said, "That is a mountain of gold."
When they reached the foot of this mountain of gold,
all the ground glittered with gold dust,
and they sat down for a while on this golden sand.

Thus, the captain instructed the king
and the king did everything as he was told.
Amidst the many castles of precious stones
he came to the castle of the seven precious substances.
He knocked against the closed door with the diamond knocker.
The door opened by itself, and the Gem was brought
by the goddess of azure, who gave him the blue gem.
And the nāgas also gave him many precious stones.
Once the Gem had been obtained, as the captain had advised,
the king immediately turned back,
and he went up to the captain and thanked him.
With the Gem hidden in his garments, the king uttered a prayer
and his blind left eye opened,
and a voice could be heard, calling, "Indrabhūti!"

Then, when the ordinary merchants had arrived,
the captain, who was skilled in seeking gems,
showed the deposits of precious stones of every richness and quality;
he gathered from among the rocks quantities of precious stones
and shared and gave out gems, semi-precious stones, and whatever else was there.
And he said: "Previously many have died when their ships were swallowed by the sea.
Let us be satisfied and go back on board!"

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the sixteenth canto,
King Indrabhūti Obtains the Wish-Fulfilling Gem
Sealed Oaths



CANTO 17

The Meeting with King Indrabhūti and the Signs of Cause and Effect

When the prow of the ship being turned around,
the king with his following returned to his country.
And holding a tall lotus,
the orthodox minister Triguṇadhara,
took a boat and went to meet him.

Now in the southwest of the Diamond Throne of India,
in the northwest of the western country of Uḍḍiyāna,
in a lotus garden at the northwest of Dhanakośa,
on an island of the great lake Brilliant Immaculate,
in the midst of a countless arrival
of flocks of water birds, scarlet ducks, gray cranes, and others,
a tent was pitched, a luminous circle in five rainbow colors.

The king then said to Triguṇadhara:
"Tell those down there to come here!
No longer does the king have the same blindness.
Once the Wish-Fulfilling Jewel was obtained,

my left eye, after a prayer, was opened."
"There is," said the minister, "in the middle of a lotus garden,
a miraculous child seated.
May the king consider taking the blessed child away at daybreak,
and let him deign to see him himself!"
And King Indrabhūti said:
"We must go near. Last night I had a dream
that a radiant golden vajra with nine points
appeared from the sky and came into my hand;
and I dreamed that the sun was rising in my heart."

The king and the minister entered a skiff and arrived at the spot
amid the cries of flocks of scarlet waterbirds.
Sitting on the lotus was a child of beautiful face, a delight to the eyes;
a child one would consider to be eight years old.
The color of his body was like the purple of shells,
and the king marveled:
"Emaho!
Miraculous, admirable child!
Who is your father? Who is your mother?
What is your country? To what caste do you belong?
On what do you nourish yourself? What are you doing here?"
The child replied:
"My father is the Knowing of Knowledge.
My mother is Samantabhadrī, holy joy and transcendence of the
Void.
My country: I have none, having been born on the Essence Plane
with its unique caste.
I nourish myself with both clarity and perplexity.
I am here devoting myself to the destruction of suffering."
At these words the king wept profusely
and his blind right eye was also opened;
Triguṇadhara, the orthodox minister, burst into tears, as well.
The prince was named Tsokyi Dorje, Diamond Born of the Lake.

"He is the incarnation of a Celestial Being," thought the king.
"Adored will be my blessed son."
And the lotus stem was brought away with the child.
They then travelled to the land of the king.
Following them were birds of the water tribes—geese, gray cranes, and others—
some were following, others were uttering piercing cries,
others were swooping down above the child,
others were gyrating around the light points of the four beaches of the lake,
while others, their beaks having bitten into the earth, were rolling on the ground.

On the way the travelers reached a lake shore
where fish which had been caught by a hook and drawn to the bank
were being thrown into a net by an old, white-headed man.
The fish were jumping with fear and trembling,
and the Guru Tsokyi Dorje reflected:
"When I hold the king's kingdom,
I will suffer like a fish caught on a hook."
With such a symbol, bordering upon the Dharma, he understood the causal facts.
They then reached a forest and there
they saw a partridge chased by a crow.
The partridge, closely pressed, reached a thorn bush,
but the crow also went to the thorn bush.
As the crow approached on the right, the partridge tried to escape on the left;
as the crow approached on the left, the partridge tried to escape on the right.
For a long time they were thus in flight and in chase,
but finally the partridge escaped and was saved.
Now the thorn bush resembled the king's kingdom,
and the crow, Indrabhūti,

while the partridge typified Tsokyi Dorje,
who understood this as a symbol of well-timed renunciation.
And then in a place where they stopped en route,
he saw the young son of an upāsaka and an upāsikā kill a rat
which could then not return to the house.
This the Guru understood as a symbol of exile
if the law of the king were broken;
the Guru thus understood the Chain of Causes.

Finally, the king's palace was in sight
and all joyfully came to see the spectacle of their arrival.
They were welcomed by three hundred dances of the tiger,
  of the lion, and of the garuḍa;
three hundred rhythmic incantations were mimed and danced;
three hundred adorned adolescent maidens paid homage;
three hundred ephebes made mudrās while dancing;
the accomplished musicians beat large drums and other instruments,
and the accomplished decorators raised the thrones and the victory
  banners.
The greatest actors of the land
put on masks and began their acts.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the seventeenth canto,
The Meeting with the King Indrabhūti
Sealed Oaths

CANTO 18

The Prayer of King Indrabhūti to the Wish-Fulfilling Gem

Now King Indrabhūti,
having washed well in salty water
the precious Gem, dispenser of whatever might be needed,
and having polished it with Benares cotton,
placed it on a cushion of fine silk:
"If this rare Gem which I have acquired
is really the Wish-Fulfilling Jewel,
may the chair of my son become
the high throne with the seven jewels of a king,
also adorned with the parasol of the seven jewels!"
And the seated child was proclaimed King
and received the name of Padma Gyalpo.

Then the king uttered another prayer:
"If this rare Gem which I have won
is really infallible in answering wishes,
may it fill the empty treasury."
And lo, immediately the treasury
was filled with what it had previously contained.

Now, the king had the drum beaten
and sent this information to the eight points of space:
"King Indrabhūti has received according to his wish,
the precious Gem, which causes it to rain whatever one desires.
Let each one obtain from it whatever he wishes!"
Thus the heralds proclaimed.
And the king said, "Flood the Gem with wishes!
Attach it above the victory banner! Raise the parasol with fringes!
Let there be the sound of sweet hymns,
and with sandalwood, aloes, the perfumes of Ceylon, and with spices,
    let incense be burned!"
As soon as he had spoken, all was accomplished.
There appeared a large pile of offerings, both outside and inside,
and countless kinds of music were heard.
The king, having bathed, dressed himself in beautiful garments,
saluted the gods of the four directions, and said:
"If this Gem of my conquest
is truly infallible in answering wishes,
may it cause to rain down all the goods which people could desire!"

And as he was speaking, the four winds arose,
dispelling all impurity,
and honey fell in a fine rain.
And when the dust spread out, it was swept away.
There was at first a rain of foods with a hundred tastes
which satisfied all who were hungry.
Then a rain of clothing of every kind
which satisfied all who were cold.
Then a rain of riches—
gold, beryl, turquoise, crafted jewelry,
amber and jewel settings,
carts, palanquins, parks and pastures,
lots, houses, herds and whatever else
could satisfy each one according to his wish.

Whoever was under the sceptre of the king
ceased to suffer hunger or misery.

Then a voice accompanied by light resounded in the heavens—
a voice in a triple rainbow ray which said:
"Vajradhara of the six great joys,
flaming volcano, has caused the eighteen Tantras to rain
on the dwellings of King Ujāyin.
Drinking like blood the five sciences, the assembled ḍākinīs
have in the forest of Ceylon caused the seven Sūtras to fall.
In the kingdom of the Dhanakośadvīpa
the Great Perfect One has made Esotericism rain down, root and
branches.
And now, observing the Dharma of the Great Vehicle,
each one will obtain his Supreme Goal.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the eighteenth canto,
The Prayer of the King Indrabhūti to the Gem
Sealed Oaths



CANTO 19

The Corolla of the Udumbara Flower and the Eight Manifestations

Therefore, the Gem of Wishes, the precious one,
wiped clean of dust, immersed, was put in a sachet
of watered silk
and fastened on top of the victory banner. An offering was presented
and a prayer made.

How does one appear according to desire? Like this:
Birth in white flower of royal race,
he is the great one who belongs to the caste of the Kṣatriya.
Birth in yellow flower of authentic race,
he is the honorable one who belongs to the caste of the Vaiśya.
Birth in red flower of priestly race,
he is the pure one who belongs to the caste of Brahmans.
Birth in green flower of peasant stock
he is the ugly one who belongs to the caste of Śudra.
Dreading the desolation of the cycle, he has a plan of action.
The lotus of the udumbara flower
does not bloom on land.

In the Anavatapta of the north, beyond the five peaks,
in the lake Shining Immaculate of Dhanakośa,
there is a garden of the udumbara flower.
And the next in bloom has the roundness of the Palmyra palm tree
and encloses a league in circumference.
In the middle, in the red corolla like the color of the Brahman caste,
is the seed syllable HRI of the heart of Amitābha,
which dissolves into light, into the body of the one who obtained
deliverance,
integrally gifted with the thirty-two auspicious signs,
the richest Saint in resources, Padmasambhava.

The rarest of wonders,
the most fallacious appearances are harmless in his presence.
In the demonic river of birth, old age, sickness, and death,
is anyone a rival of the Guru-guide who knows all?
Most are caught up in their shadowy, thoughtless nature;
he is like color shown to a blind man.
Even unseen, he surpasses gold.
Master of the human race, he is blessed!
In turning the Three Thousand into gold, he surpasses gold.
Becoming lord of all, the lord is blessed.
Because of him, the ḍākinīs are happy;
gods and rākṣasas of the eight classes in the rigorous orders
confess themselves capable of benefits for all beings.
A crowd of ḍākinīs accompanies him and surrounds him:
those of life and longevity, those of the foundations and the ghouls,
those white ones who pardon, those who exercise their quintessence
minds,
those who are radiant, those bathed with full glory,
and the red ones with skulls and daggers in either hand.
Flying in the air, fourteen of them
multiply into countless ḍākinīs of the five classes
and present endless offerings.

Carriers of flowers, bearers of incense,
holding out lights or perfumed waters,
ointments or foods, gifts, multiple or simple,
they honor him with songs of homage:

"HRI:
The name of the country, Uḍḍiyāna;
the name of the place, the Lake of Kośa;
the name of the flower, udumbara;
the caste, red caste of the Brahmans.
Concentrated power of the three worlds, the corolla is his mother.
To the Being of Immaculate Birth, miraculous apparition,
possessing the thirty-two auspicious signs,
to Sangbo Chog, greetings and praise!"
Thus, in a single path the ḍākinīs praise him, while,
emerging with half-bodies from between the clouds of heaven,
fifty-four Silent Ones throw flowers.

"High perfection like the ocean of future fulfillments,
lavishing his strength in turn to all the points of the horizon,
omniscient, fulfilling all hopes and wishes,
may he be the benediction extending Teachings of the Buddha like
the petals of the lotus!

"Like the world whose base is strewn with gold,
or Meru of the four continents, in the noble circle of iron mountains,
the sun and the moon of the Two Doctrines turn round him.
May he be the benediction dispelling dark ignorance in all men!

"The emperor having the power of worldly happiness
sends forth rays of light to delight human beings;
he possesses in this Good Period boldness with value.
May he be the benediction which strengthens the entire Dharma and
brings calm to all.

"Long life, glory, abundance, merit, piety, happiness,
great glacier of the Manifestation which contains the three
knowledges of the Saṇgha,
from the ten points of space all the elite and the commoners gather.
May he be the benediction who is renowned in the three worlds,
honored by gods and men."

From the zenith and from each of the eight points,
six sages with the Buddhas of the Three Times,
six by six, in rows within the mass of clouds,
with the sound of music and in a rain of flowers,
multiplying the songs of happy omen,
thus hail in him the Metamorphic Body.
And the sixteen great ḍākinīs of high lineage
hail in him the Body of Fruition:
"HŪṂ:
On the stem and in the corolla of the wonderful lotus
of Shining Immaculate, pure Plane of Essence,
attaining the pure happiness of the truly unfeigned,
Being unique with the eight names, to you praise and homage!

"To the east of the spontaneous lotus, formed with a single stroke,
appearing as Shākya Senge, Lion of the Shākya, perfect incarnation,
surrounded by the host of the Vajra Ḍākinīs,
sitting in the midst of radiant light, without origin and all pure,
to Shākya Senge, homage!

"To the south of the lotus, wide and rich in resources,
appearing as Padma Gyalpo, a great wave of gnosis,
surrounded by the host of the Jewel Ḍākinīs,
luminous Universal Knower, sitting and persuading each one
according to his understanding,
to Padma Gyalpo, homage!

"To the west of the lotus, most wonderful form on the expanse of the waters,
appearing as Padmasambhava in the body of heaven,
surrounded by the host of the Lotus Ḍākinīs,
sitting among the wonders whose power is to his liking,
to Padmasambhava, homage!

"To the north of the lotus of the All-Embracing Work,
appearing as Dorje Drolod, conqueror of the demons of misery,
surrounded by the host of the Karma Ḍākinīs,
enthroned among the fivefold gnosis, quintuple perfect primacy,
to Dorje Drolod, homage!

"To the southeast of the lotus of the Members of the Awakening,
appearing as Nyima Odzer dispelling dark ignorance,
escorted by Heroes of the Vajra, his retinue,
enthroned among the Bodhisattvas, benefactors of human beings,
to Nyima Odzer, homage!

"To the southwest of the lotus, exercising the power of the Nine Vehicles,
appearing as Padma Jungnay who makes the cannibals shut their mouths,
surrounded by Heroes of the Jewels, his escorts,
abiding within the access to the five paths and ten stages,
to Padma Jungnay, homage!

"To the northwest of the original lotus of the Being without Birth,
appearing as Senge Dradog, Master of the Dharma of the six knowledges,
escorted by the Heroes of the Lotus, his retinue,
enthroned, pure enchanter, among the cardinal points,
to Senge Dradog, homage!

"To the northeast of the Unshakable Lotus,
appearing as Lodan Chogsed, the flame of wisdom,
escorted by Heroes of Consuming Karma, his retinue,
enthroned in the midst of the depth of the four immense merits,
to Lodan Chogsed, homage!

"To the throng surrounding the Master, to the host of the ḍākinīs and servants,
to the four warrantors of the Dharma and to the four goddesses of the threshold,
to the mamos and to the ḍākinīs who, outside and inside, protect from dangers,
to the sworn guardians of the Dharma, homage!"

All the ḍākinīs are dancing in the air;
the gods make music resound in the depths of the heavens.
The spirits of the eight classes forming an outer circle
and the eight nāga chiefs surrounding the stem of the lotus
day and night disseminate all that is precious.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the nineteenth canto,
The Corolla of the Udumbara Flower
Sealed Oaths



PORTFOLIO ONE

PADMASAMBHAVA'S LINEAGE



PLATE 2 Guru Padmasambhava surrounded by his lineage gurus, manifestations, Herukas, and protectors.

PLATE 3 The Buddha Amitābha resides in the Western Paradise. Delighting in the ground laid out like a golden checkerboard, spreading foliage and flowers from the tree of awakening, he plunges into the Ganges of concentration within the radiant arch of wisdom. Possessing the impartiality of the inconceivable Plane of Essence, radiating outward like a star the bright learning of the Knowledge of the Spheres, glorious in the five rainbow rays of noble conquest, he upholds the splendid saving realm of the most excellent Law. Having, without discrimination, reduced to unity both self and others, nourished by the substantiality of contemplation, refreshed by the nectar flow of thought, and clad in the goodly robe of strict observance, he has sprung supernaturally from the lotus of birth. Grown mightily in the adamantine life of bliss, domiciled in that land where nothing is either born or dies, in the sublime sky of all the Buddhas of the three times, he rejoices that one can consecrate all activity to awakening. To the ten points of space he diffuses rays of compassion and love, and at the extremity of each ray he causes a Buddha to appear. He diffuses ineffable rays without number, inconceivable by thought. He accords the benefaction of universal conversion through all adequate modes. And in the sky, where apart from him dwells no other Noble One, are emanation, secondary emanation, tertiary emanation, distinct and inconceivable.



Plate 3

PLATE 4 The land of Uḍḍiyāna is ruled by the sightless king Indrabhūti. Misfortune overcomes him—his infant son dies, the country is swept by famine and drought, the royal treasury and granaries are emptied, and when prayer proves fruitless, confidence in religion disappears. The land is pelted with hail, winds, and blood. The Merciful One, Avalokiteśvara, seeing all this misery, makes supplication to his celestial father, the Buddha Amitābha. Instantly from Amitābha's tongue a red ray of light pierces the Dhanakośa Lake in Uḍḍiyāna and there appears an immaculate lotus arising from the center of the lake. From Amitābha's heart appears the symbol HRĪ which, as a golden vajra, floats into the center of the lotus.



PLATE 4

Plate 5 The King of Uḍḍiyāna, Indrabhūti, dreams that he holds a golden vajra which illuminates the entire kingdom with its radiance. His Buddhist ministers likewise dream that a thousand suns arise, illuminating the world. Having received a prophecy of a divine incarnation, the king dispatches his minister to find this one of miraculous birth. The minister finds a child of eight, seated on a lotus in the center of Dhanakośa Lake. Rainbow auras encircle the celestial being, and ḍākinīs surround him. The king, in greeting him, asks, "Who is your father? Who is your mother? What is your country? On what do you nourish yourself? What are you doing here?" To which the child replies, "My father is Wisdom. My mother is the Voidness. Mine is the country of the Dharma. I am sustained by clarity and perplexity. I have come here to destroy suffering." And he received the name Tsokyi Dorje, Lake-Evolved Vajra.



PLATE 5

CANTO 20

The Prince Is Invested with the Kingdom of Uḍḍiyāna

Now Prince Padma Gyalpo
went alone on remote walks
and in the south park Which Dispels Pain,
sat cross-legged in the shadow of a tree of paradise.
Now the great radiant seer, Odzer,
the great seer He Who Left His Dwelling, Nayjog,
and the great seer Protector of Beings, Drikyong, and others still,
numerous seers who were walking in the sky,
incapable of going on high and thus looking below,
caught sight of the Miraculous Prince, shining with majesty,
endowed with auspicious signs and of great burning strength.
"Who is he? Is he Kuvera?" they asked themselves,
"Is he an emperor?
Who in the world has such aspects?"
Thus the seers were saying
when from the park a goddess of paradise spoke:
"Kuvera does not approach his greatness, not even by a thousandth
part.
Whoever comes into his presence is powerless."
At these words the seers fell to the ground,

and in the presence of the Immaculate Prince who was in serene meditation, declared:
"Emaho!
Shaded by the tree of paradise, rich in gems,
serenaded by the chirping of many flights of happy birds,
in this garden of all sorts of beautifully blooming flowers,
meditating on the Dharma which summarizes the superlatives,
is Padma Gyalpo, Sublime Immaculate Being.
Oh thou Second Buddha, Lamp of the World,
in thousands of Ages with hundreds of languages
how powerless we are to say even a little about how your perfections bring us joy!"
And the seers completed the circumambulation seven times and went away into the sky.

But the king in the palace said: "The Prince is not about; where is he?
To look for him he threw out a magic glance
and saw him seated cross-legged in the shade of the tree of paradise.
And having gone to the garden King Indrabhūti said to the Prince:
"The others, those unfortunate ones, not ceasing to eat and drink,
frequenting the ways of the coarsest pleasures, wander, now here, now there.
Why are you not contented, Prince? Elite Being, young and handsome, attractive, charming, unique,
I bow to you with my hands joined!
All-knowing, all-seeing, indifferent to life,
in the midst of respect and honor may you remain happy in the palace!"
The youth returned to the palace, and a little later the ministers
assembled in the king's rooms, where several aged ministers said:
"May the king contemplate foreseeing the future!
The Prince does not find contentment in the palace.
His mind churns, desire is asserting itself—
provide a queen and make him happy!"

These words took on importance in the king's mind, and he answered:
"It will be done. See if there are any young maidens
who are suitable for this miraculous being!"
The orthodox minister Triguṇadhara,
day and night without interruption, from all places,
assembled maidens by the hundreds and thousands.
He then invited the Prince to look from the pinnacle of the palace,
to point out the purest and the most agreeable,
and to take as queen the one who would bring him joy.
And the minister had jewels given to the maidens in profusion.
Then the king addressed the Prince:
"If it is as we have thought,
may the Immaculate One without compare listen!
Here are all the young maidens together.
Let the Miraculous Being say which one touches his heart; he will have her."
But the Immaculate Prince uttered this verse:
"Great herd of animals, though not walking on four legs,
heifers, does, slaves, painted captives—what would I do with them?
Drunk with beer, covered with their great knots of hair,
conceited, confused spirits, slightly crazy,
plunged in suffering and taking themselves for goddesses,
painted cadavers deprived of life, what would I do with them?"
He said this and betook himself to a hermitage.
The king's noble queen, who also heard this speech,
declared that they would have the answer in seven days.
Then Padma Gyalpo thought:
"As soon as I were united to such a wife,
disputes would lead to misery.
But the gem which rises from the mud,
the woman who is not an obstacle for her companion on the road,
she who savors the happy path
and applies herself to the Three Yogas, may this one be praised!"
Having meditated on this idea he wrote it down like this:

"Drive from your home the wife who has a beautiful body but lacks
virtue!
Wish for a young wife of pure lineage, able to change her thoughts,
who has neither duplicity nor anger, who is neither jealous nor
avaricious,
and who is acquainted with modesty!
May someone be willing to tell me if such a maiden exists:
a maiden who has little desire, aversion, or error,
and who does not act counter to my mind!
There are any number of ordinary maidens, but I care nothing for
them."
When he heard this verse and others similar, the king enjoined:
"Triguṇadhara, go to Siṃhapura!
Examine all the young girls in all the homes
and the one, whoever she may be, who is gifted with honest
perfections,
the one who is truly accomplished, bring her here!"

The minister went to all the homes of the land, but could not
find a single maiden of this kind.
Finally at a feast of the Buddha,
in the midst of five hundred young girls seated together,
he saw a lovely and fascinating young woman.
"Whose daughter are you?" he asked.
"What difference does it make whose daughter I am?"
"The reason," he replied, "is that there is a handsome sovereign's son,
of immaculate birth, miraculously born from a lotus.
Are you worthy of being his queen? It would seem so.
Give me a happy smile and tell me your name!"
When she showed her shining teeth in her white face,
she stood out even more from the other young girls.
"My name," she said "is Bhāsadharā.
I am the daughter of King Candragomśi,
Oh, thou best of men, speak quickly!

To the son of King Dhanahat
tomorrow or the day after tomorrow I shall be wed.
Oh thou best of men, thou must hurry."

Therefore Triguṇadhara, the great orthodox minister,
came before the king of Siṃhapura,
Candragomśi, and presented to him his letter of introduction.
The king read it and said:
"If it is my daughter who is the perfect one according to the letter,
you have come too late: I have given her to the son of King Dhanahat
and she must soon go to him."
To this reply the minister went quickly home and told of the
maiden he had found.
And when King Indrabhūti asked, "Who has such a daughter?"
the minister replied, "King Candrakumāra has such a one.
He has a daughter gifted with honest perfections,
but, like an invisible light, she is going to the son of Dhanahat."
The king then asked, "Are her qualities truly perfect?
In order to know if the Prince will accept her,
bring to the palace the five hundred young girls.
With the distribution of precious stones
the gift of the Wish-Fulfilling Gem may indicate the truly perfect
one!"

When the minister went to gather the girls he said to them:
"The Prince without compare will make the gift of the Gem.
Let the five hundred young girls come for the precious stones!"
Thus he spoke, and returned with the five hundred maidens.
The precious stones were piled outside the palace.
The Prince was seated upon a high lotus throne,
and on his left was placed a nomenclator.
Four hundred and ninety-nine of the young girls
upon receiving their lot could not bear his look and withdrew.
But one remained, gentle and charming,

who on her knees before the Prince, looking into his face,
with joined hands made an eulogy in these words:
"Emaho!
I could never be satisfied, Prince, with contemplating you.
Neither those who are white as topaz,
nor those who are the color of coral or red as copper
can be compared to you.
I have seen your person and I have been changed by it.
Grant me the clear spring of your generosity!
With you as guide, how could I be unhappy!"
And with the praise she was mixing her tears.
Padma Gyalpo took the Wish-Fulfilling Gem
and revealing to Bhāsadharā the moon of his face, he said:
"Daughter of the sovereign Candrakumāra, O Bhāsadharā,
there is no one on the earth who resembles you.
Always and ceaselessly I have been thinking of you;
I have been thirsty to see the one who is now so welcome—
O give me the fresh water of your sight!"
And he gave her the Wish-Fulfilling Gem.
Bhāsadharā, smiling, took the Gem and said these words:
"If I am outside the ways of evil,
may one single drop of the ocean
of the knowledge and virtue of the Prince be shed in affection;
When I am on my knees on the narrow ground,
changed by the Prince and obsessed with sorrow,
may he overflow with generous words to guide me!"
And giving him back the Gem, she departed.

King Indrabhūti sent to King Candrakumāra this note:
"O King who is at the center of the ocean of merits,
adorned with the perfection of the beautiful Bhāsadharā,
give to my son the one who has the body of a goddess!"
At the sight of the note
King Candragomśi sent this word back:

"The most superior and gallant son
of the Saintly Lord King Indrabhūti
is the one with whom my daughter would be happy.
But I have offered her to the son of Dhanahat;
I see the preparations for dispute, and they disturb me.
With this explanation, supported by gifts, pray be content."

On seeing the answer the king was not happy
and he said to the Holy Prince:
"If Bhāsadharā is the completely perfect one,
in one way or another she will be taken as queen."
To which the Prince replied:
"Pure and accomplished but weak, she remains in the density of shadows.
Dear father, are you alive, dead, or what?
Make haste and bring this young creature to the palace quickly!"

On order of the king, a chamberlain
was called, and was the told by the king
to call the Brahman doctor of betrothals.
And when this Brahman doctor of betrothals
was satisfied by much largesse, the king said to him:
"My son, this unique, seductive, and charming person,
has fallen in love with the daughter of Candrakumāra, Bhāsadharā,
yet she is going to the son of King Dhanahat.
The Brahman responded: "When she sets out upon the road for the wedding,
may this iron powder, after incantation,
be mixed with sesame water, and placed under the fingernails of both her hands."
And on the strict order of the king, the Brahman
made a solemn promise and swore an oath.
Now when the time had come for Bhāsadharā to leave for the wedding

in the customary procession of hundreds of thousands of young girls,
she was made indiscernable by a dress quite like all the others.
While a motley crowd was whirling toward this spectacle,
Triguṇa the minister, with a following of five hundred,
waited in a village, and gave her the iron which would take her.
At the same time, King Indrabhūti,
with banners spread on the eight towers of the palace,
bound the miraculous Gem on the top of a victory banner,
bowed to the four horizons and made this prayer:
"If the Wish-Fulfilling Gem which I have won
must raise up plentifully whatever people wish for,
may Bhāsadharā, the perfect young girl
with her five hundred followers come hither!"
When he had said this, half of Bhāsadharā's retinue continued on their way;
the other half stayed in the place where
Triguṇa the minister was waiting.
Her hands powerless because of the iron powder, the minister
returned with his suite to his country,
followed by Bhāsadharā and her five hundred servants.
People cried out at the seizure, and there was a struggle,
but the Four Great Genies on a brilliant vessel took her away.
Now visible, now invisible in the depths of the heaven,
soon she fell into the palace of the Nine Crests.

The king, surrounded by his council,
in order to fit the Miraculous Being into the law of the world,
obtained in this way the daughter of another king.
The ministers, calling to the king, saw Bhāsadharā's arrival from the road.
And full of joy, Triguṇadhara,
mounted on an elephant, welcomed Bhāsadharā.
After she was bathed by her five hundred followers, she appeared before the Prince,

and seeing her clean and well dressed,
he contemplated the queen joyously.
On beautiful rugs she took her place for the pleasures of love.
Among a hundred, a thousand, and a hundred thousand young girls
Bhāsadharā was crowned queen eminent,
and paid homage to the Prince without compare.
Gods, nāgas, yakṣas, perfume-eaters, and others
uttered cries of joy and amused themselves in the palace.
The eight dungeons and the chapels served as dwelling places—
people installed themselves in the vestibules,
on the balconies, in the summer villas
and in the houses decorated with stones.
Using only perfect objects,
the followers of the queen, like celestial dancing girls,
observed, without failing, the normal and right conduct.
The good ways of the women won the hearts of all,
and friends and relatives spoke happy words from a pure heart.
The Four Great Champions drove the chariots on the four sides
of the palace,
and an inconceivable diversity of music
filled the palace for five years.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the twentieth canto,
The Taking of the Kingdom in the Land of Uḍḍiyāna
Sealed Oaths

CANTO 21

The Renunciation of the Kingdom of Uḍḍiyāna

Shortly after, a sonorous ray appeared;
Vajrasattva advanced to the anterior heaven, and
in the middle of a procession of seventy-two thousand gods
and in the rainbow-colored arc he spoke this stanza:
"Alas!
In the center of the royal palace
stands the King of the Dharma
surrounded by a crowd of beautiful queens.
Assembled each in her place,
all, unhappy
and with hearts afraid, they are desolate.
Their time has gone—
he rejects the kingdom as rotten."
And, invisible, Vajrasattva disappeared into the sky.

Now Indrabhūti had dreams full of bad omens:
he dreamed that the sun and moon were setting at the same time,
and he dreamed that they would weep in the palace.
With great concern he lamented.

King and ministers poured out pitiable cries,
and prostrated themselves in despair.
Now Prince Padma Gyalpo
betook himself to the same park as before,
escorted by a crowd of ministers.
From the east side, appeared a Wheel with a Thousand Spokes,
perfect in its center and its circle,
not made by craftsmen, but a divine object, golden in nature;
in order that he might achieve matchless exploits,
he was becoming a King Who Turns the Wheel.
There appeared the seven jewels of the kingdom, the seven precious substances,
the seven necessary things, and the seven sacred objects.
And the vassals advanced to welcome him.
Now the Prince who was the best of men thought:
"By assuming the throne, I will not ensure the good of human beings;
they will fall in great numbers into the abyss of perdition.
I will find a means of renouncing the kingdom."
And he thought of the necessary action:
"Mṛṇāla and Bhadrā the courtesan,
have, in the cycle of the damned,
taken up birth again, the one as a bee,
the other as the child Bhadralakṣana.
In seven days they will die and return to hell."
Then, after not seeing even the slightest light,
he saw that a certain bad act would in fact be compassionate,
and also would cause the king and the ministers to send him away.
He put to sleep in the cool shade Bhadralakṣana, the young son of one of the king's men;
as a bee was near the boy's head,
Prince Padma threw a stone
and the bee stung the child right on the forehead and the child died.
All were dismayed at this strange act:

"An emperor does not do evil in the land.
Whoever triumphs through arms does not come to murder—
this prince more than other men is an evildoer."
In such a fashion all complained.
The body was laid down before the father
and the father then said to the Prince:
"The king's Law guarantees the happiness of all beings.
Hasn't the Prince broken it?
During the year of his accession to the universal empire
all the people in this land were happy;
but by killing the son of a vassal, he has gone beyond the law."

And the best of Princes said in reply:
"Excellent father, in order to be edified, listen:
I had, before this life
taken birth as Gautama,
son of Karṇin, king of Aparānta.
Having entered into religion with Dognag the Seer,
in the land of Potāla I lived in a house of leaves.
There also lived the courtesan Bhadrā
and Mṛṇāla the libertine.
As both were leaving the city to give themselves over to pleasure,
on the road the merchant Ari
offered to Bhadrā five hundred dollars.
They enjoyed their revels together, and on the report of the
maidservant,
Mṛṇāla, irritated, killed Bhadrā,
and then threw the sword in front of Gautama.
Tied up by royal order, Gautama died.
Now Mṛṇāla transmigrated into the bee,
the courtesan Bhadrā into your son,
and this Gautama now am I.
This life is produced by the return of actions.

If the measure of your burden is not thrust on you, it will be, if you
don't die.
May the king know that the law has not been broken."
Then the king paid the fine for the manslaughter of the child,
and having called the Prince back into the palace,
he posted ten thousand guards, and officers
at the exterior, interior, and median doors, as well as the entrance to
the Prince's quarters.
He forbade that they let the Prince even stroll about outside.
The king had an enclosure ditch dug on which postern gates opened,
and placed a strong army at the four gates of the city.
But while Bhāsadharā and the Prince were sleeping, the princess
dreamt that
the mountains shook, the earth trembled at the same time, and
a great dead tree shaken by the wind was uprooted;
and it happened in the dream that heaven and earth were rolling
about—
that hair was cut, and that one tooth was pulled.
Then unable to sleep, her heart in pain, she shivered
and said, "What is happening when one dreams such a dream?"
The Prince without compare calmed the trembling one:
"Bhāsadharā, you who are innocence and candor,
sleep silently with happy dreams!"

And he went to the king's residence
which then lit up completely.
The king, awakening, said: "It is the sun which is rising!"
then looking and seeing the Holy Prince:
"What unhappiness is there that you are wandering sleepless in the
night?
Long Lotus Eye, what then are you doing?"
The Prince with joined hands kneeling down before his father said:
"Father, listen! In a single life I shall become a Buddha.

Not finding happiness in indolence or revelry,
and renouncing laziness and games,
I shall teach, near by, the Dharma and its systems.
Do not be sad!"

Thus he spoke, and the king, choked with sobs, replied:
"You think about doing good for human beings,
but you are still so small and weak, my son!
Rewarded I have been and blessed,
for, born man and become king,
having lost a son, given my treasure in alms,
and on a difficult trip acquired the Gem of the Sea,
I have met you, without father or mother,
born from a lotus, Miraculous Being, which no cause or reason can explain.
I have made you a part of the kingdom and, Jewel of my head, I beg you,
resigning yourself to the law of metempsychosis,
out of goodness attach yourself to me and to the country!"
The most excellent Prince said:
"Nowhere more than here will the three kinds of beings be
free from desire, or hate, or error.
When one does not endure the least suffering of this body,
this is to endure the three damnations.
Not knowing where the major suffering is
and holding this life as durable, one takes care of one's life.
I will not remain in the midst of the pitiless and narrow minded.
Without attaching myself to the illusory wheel, I shall enter into religion.
Rejecting inconstancy and frivolity, I will devote myself to total contemplation."
When he had spoken, the king's eyes filled with tears:
"Alas: Not long ago, before finding you,
I was like a living dead man.

Hasn't the Lord of Death already come to me?
From this suffering let not another come forth."
Here the one without compare consoled him:
"The holy men of former times have explained the Dharma.
And I, adhering to contingent truths,
to cure the heart of my excellent father the king,
must utter these stanzas. Listen!

"What was united, for lack of being stable, is sundered.
The momentary condition is breaking up;
kings and great men are dispersed like crowds in the market place.
In all the worlds there is no law of permanence;
all die, thus losing the body which was theirs.
The five aggregates assembled are broken up;
human life advances without ever stopping.
All acts are established without being fixed.
What we value does not go with us into death;
relatives do not go with us into death;
riches accumulated do not go with us into death;
neither beauty nor jewels go with us into death.
Since we must wander alone in an unknown land,
consider respectfully if all this is real!
As for me, having sought the Dharma of the Great Vehicle,
soon, O father and mother, I will reveal a supreme Buddha.
Meditate on this auspicious word and give comfort to your hearts!"

Thus he spoke and the king acquiesced:
"Yes, it is in religion that your mind has taken refuge.
My desire for a son to love is broken.
Become the Perfect Being that you intend."
And covering his head and saying "Alas," he wept.

The Holy Prince withdrew from the life of a householder.
At dawn, in order to renounce the kingdom, he gathered all the
ministers;

the Prince, nude except for a sixfold necklace of bones,
holding in his hands the vajra, the bell and the three-pointed
khaṭvāṇga,
began to dance on the terrace of the palace.
A great crowd gathered to see such a spectacle—
the Prince caused such fear by feigning pursuit with the vajra and the
khaṭvāṇga,
that a high heterodox minister protested.
Now there were present dame Katamā and the son of Upta,
Pratkara.
The Prince aimed straight at the mother and child;
the vajra penetrated the head of the child, who died.
The khaṭvāṇga pierced the heart of the mother, and she also died.
At once the ministers summoned the king:
"The Prince designate has committed great crimes.
Already he has killed the son of a vassal on the pretext of his
retribution,
and now he has killed the wife and the son of a minister.
If his crime is not punished according to the laws,
later, when he is king, he will do still more of the same!
We propose the punishment of impalement!"
Such was the request, which made the king most anxious and
unhappy.
Now, to comply with the severe laws of the land and to placate the
ministers,
the king adopted the views of the world and said:
"Is the Prince the son of a nonhuman being or what?
Is he a celestial incarnate Being? I do not know.
He will not be killed, but he will be banished from the land."
The Prince suffered in his loving heart
and, unable to counteract the sentence of exile,
spoke before the entire crowd of ministers:
"From the stem of a lotus in the middle of the Admirable Lake,
the child who appeared without father or mother,

with pure body adorned with stainless qualities,
has, as there was no proper heir, received the investiture of the kingdom.
The violent act of the Prince has sacrificed the minister's child.
The legal punishment, said the council,
is the stake, but banishment has been promised me.
I, the Prince, am leaving for my place of exile."
Then to his father and mother he said:
"Precious, surely, are a father and mother in this world,
and, acting as father and mother, you have given me the right to the throne.
In the time when I was Gautama,
Pratakara was the maid servant
and his mother was the merchant Ari.
It is the fruit of their acts which has killed the son and the minister's wife.
If the severe law banishes me, it matters not.
I ask to follow what has been expressed by the king.
And these words plunged the king into sadness.

The ministers took council for the banishment of the Prince.
Some said, "Let him be exiled to the land of Brusha!"
Others said, "Let it be to the land of Baiddha!"
Others said, "To the land of Bengal!"
Some said, "Let him be exiled to the land of Copper with the tīrthika!"
Some said, "Let it be to the land of Kangbu!"
Some said, "To the land of Khotan!"
Some said, "To the land of China!"
Others said, "Let him be exiled to Nālandā!"
Others said, "To the land of Tukhāra!"
Others said, "To the land of Zahor!"
Others said, "To the land of Asha!"
Some said, "To the land of Maruca!"

Some said, "Let him be exiled to the north, to Shambhala!"
Since the ministers did not agree,
the king said, "Wherever he wants to go, there will be his exile."

The Prince, the second Buddha, uttered these words:
"No dwelling being stable, a place of exile is a celestial palace.
As there is nothing but Dharma to be done,
a man who applies himself to the Three Yogas can encounter
happiness as a king.
As a mind has no birth or death, to die does not make me afraid.
As I do not need a country, banishment does not frighten me.
And you, my father and mother, for a time be happy!"
Having spoken thus he bowed down to his father and mother.
The queen, with her arms around his neck, said:
"Alas, beautiful, beloved son, so sweet to see!
Why does bad opinion result in exile?
Would it not be enough to exile me in your place?"
And saying this she kissed the Prince.
Then King Indrabhūti said:
"Without the ministers seeing it, take away the Gem!
It suppresses poverty, hunger and thirst, cold and pain.
It raises up all that one could want out of necessity or desire.
Let it lend its help to the Prince!"
The Prince then said to his father:
"It is the Wish-Fulfilling Gem of my appearance.
What can my father's Gem do for me?
Let this one grant assistance to my wife."
Then the Prince spat into the hand of the King,
another Wish-Granting Gem to fulfill all desires.

Then the king went in front of the crowd of ministers, and said:
"The cemetery of Chilly Grove makes one shiver in fear;
it produces a dark cloud—let his exile be there!"
To which all the ministers together acquiesced.

But the king also said to the ministers:
"Without rival in the universe,
precious emperor,
bearer of the thirty-two signs,
most excellent, sacred, incomparable Being that he is,
he did not appear before this time; must he now be lost to us?
Although he has transgressed the law, it would be a loss to exile him.
Formerly, for fear that he might enter into religion, I posted sentinels.
Now, who will have the heart to exile him?
Wounds, wars, illnesses, and famines will arise."
Irritated by these words the minister Upta said:
"When the king, guardian of the laws, makes a pronouncement, it is final.
Let it be that if he varies afterward, the kingdom is not his to hold.
When the ministers, masters of the councils, deliberate, it is once and for all.
Let it be that if they vary afterwards, they are no longer the decision-makers.
And the agreement is unanimous for exile to Chilly Grove."

Now, having heard that the Prince was to be exiled,
all the inhabitants rushed to see this spectacle.
Having come from a hundred and three hundred leagues
and even a thousand leagues,
even assembling from a hundred and ten thousand leagues,
the eleven million that they were, formed like a cloud:
the men well-built, with robust limbs,
most handsome, with fresh complexions,
their long hair adorned with gold, with silver, with sapphires, and with coral, in a knot on their heads,
were dressed in suits of white and red cotton.
The women, with hair tied in large ribbon knots,
showed off necklaces of mother of pearl, of bone, and of turquoise.
Samaneans, Brahmans, poor ones without protection,

the sick, and others, all assembled at this time
on the road outside the city, on their saddles or in their chariots.

Now, the Prince passed the inner park of the palace—
gongs, shells, and kettledrums,
tambourines and flutes resounded all along the way.
Queen Bhāsadharā followed the Prince:
"O thou pure one, O pure one, whither art thou going?
I also will go with you, or if not, beholding this palace
I will remain until I reach the frontiers of death."
Thus, she said, moaning and in tears.
And the Holy Prince, leading her back indoors, said:
"By exercising my duty, I have trangressed my father's law.
The strict law says: 'Let him go into exile.'
You with the body of a goddess, where would you go and what
would you do?
Near the king, the ministers and the vassals, be happy!
Without any other love, I shall return later!"
He said this and Bhāsadharā thought:
"Such a sentence comes from the order of his father . . .
otherwise, in spite of the infraction of the laws,
exile would be spared to this best of men."
And withdrawing she said, "I will consult with your father."
Queen Bhāsadharā went before the monarch
and kneeling down, expressed the excess of her pain:
"In what way will the laws when satisfied be good for the kingdom?
Not renouncing him as his subjects have done, I would like to give an
opinion.
Is the king crazy or what?
How difficult to meet with another such as he!
This only son of the king banished outside the frontiers—
and for lack of another Prince what will happen with the laws?
And why should I continue to live in this palace?"
In such a manner she expressed herself.

And the king said, "You speak truly, Bhāsadharā, you are right.
Why have I not heard words like yours before?"
Then, the king went amongst the assembled ministers,
and with high bearing, he addressed the assembled multitudes with these words:
"The Prince has left the palace and we remain seated under the great tree of sorrow.
The transient body is like a young tree in the wind,
the ephemeral breath like mountain mist,
the transient mind like a lightning flash,
this ephemeral life like dew on the grass."
Thus he spoke, and among the visitors who had come from every direction,
there were no caste distinctions, and all became choked with sobs.

Now, the Four Great Guardians of the World,
Vaiśravana and Dhṛtarāṣṭra,
Virūpākṣa and, likewise Virūḍhaka,
with their sons, their ministers, their court,
their messengers, and their servants all in splendid array,
assembled there. Honoring the seven jewels of the kingdom,
kneeling with hands joined before the Prince,
they intoned this dithyramb:
"Emaho!
An ordinary royal throne is not a place of refuge:
In various births, sooner or later, comes the Miraculous One.
Without Padmasambhava, the ultimate meaning would not be revealed;
as there are differences, there are the different Vehicles.
To unite view and action for liberation is the way of the Buddha Padma—
he achieves Buddhahood for the great purpose of achieving the fruit for everyone."
The ḍākinīs of the four orders then advanced,

singing and dancing, leading a marvelous horse:
"Conquering Prince, mount this horse!"
And the ḍākinīs lifted the feet of the steed,
who cut into the pure depths of the great heaven.
And having in front of him the seven jewels of the kingdom,
while all the firmament was surrounded by the rainbow,
the prince departed.
Following him with their eyes, the crowd of men
were overcome by great mourning, tears bathing their faces.
The women were lying about in confusion, exhausted.
The king, groaning, kept saying: "Alas! My fine son!"
Bhāsadharā, staggering, overcome,
the palate of her mouth quite dry, as were her lips,
was saying nothing, for her breath had stopped.
Her five hundred followers, multiplying their tears,
exhausted, with their two hands beating their breasts,
like fish out of water were rolling in confusion on the ground.
The heterodox ministers were gasping.
The Prince himself was looking from the direction in which he was leaving,
and his mother said, "This son, so fine!
We will not see him any more, that was the evil premonition!
The fire of sorrow consumes me."
Then it was the orthodox ministers who acclaimed him:
"May you convert us all!"
They made many vows,
and the Prince, going in the direction of the south, disappeared from the land of Uḍḍiyāna.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the twenty-first canto,
The Renunciation of the Kingdom
Sealed Oaths

CANTO 22

The Sojourn in the Cemetery of Chilly Grove

When having hastened to the land of Pañcāla,
the Prince dismounted from the marvelous horse
and sat down in the cavern where the Precepts of India are guarded.
After the ritual opening of the mandala of the Diamond Plane,
at the end of seven days of adjuration he attained the perfect state.
The host of the gods of serenity, like the iridescent arch of the sky,
held up to the Elect a supernatural mirror.
Seeing his face, he obtained both the mighty and common Attainments,
and became the Knowledge of Life Receptacle exempt from birth and death.
Now, directly to the southwest of the Diamond Throne,
there extends for five leagues and more the cemetery of Chilly Grove,
a grove filled with decay, also called the reed bed.
Located in an area measuring one and a half leagues around,
it is like a land of precious jewels,
level like the palm of the hand, lofty, and without hollows.
In the middle, where it fell from the hands of the gods,
is the stūpa Structure Which Gives Happiness—
a stūpa on the outside but, within, a celestial palace

made of all sorts of rare substances.
The door is copper leafed with gold,
and the palace supports the disc, the parasol, and the chalice.
It has bells well arranged which sound various notes,
and has four statues of the Master, one for each side.
In the northwest of the cemetery is the statue of the Great God
    of the World,
and Bhasala, the tree of desires,
inhabited by the innumerable multitude of the birds of the tombs.
The God of the World, Nandikeśvara,
rides a black lion, holds a black trident,
and wears a flowing robe the color of red poppies.
And, with their following of inescapable executors
numbering ten million, the spirits of the eight classes are assembled.

There are to be seen countless ḍākinīs:
some of them have eyes that dart out sun rays;
others give rise to thunderclaps and ride water buffaloes;
others hold sabres and have eyes which inflict harm;
others wear death's heads one above the other and ride tigers;
others wear corpses and ride lions;
others eat entrails and ride garuḍas;
others have flaming lances and ride jackals;
others, five-faced, are steeped in a lake of blood;
others in their numberless hands
carry many generations of living beings;
others carry in their hands their own heads which they have severed;
others carry in their hands their own hearts which they have torn out;
there are others who have made gaping wounds in their own bodies
and who empty out and devour their own intestines and entrails;
there are others who hide and yet reveal their male or female sexual
    organs,
riding horses, bulls, elephants.
In the central lake Cloud of Purification

is the carnal ground, the haunted place
where others cannot venture.
There they stand, sucking the substance of life.
Thinking of the conversion to be carried out,
Padma Gyalpo, having come to this place,
took for a seat a heap of both recent and older corpses.
Trembling with fear, the living beings who dwelt in the cemetery
came forward to offer him fruits of rare beauty,
while the ḍākinīs bowed down to him again and again.
Now, leaning against the central stūpa,
for five years, by means of the nine excellent Vehicles,
he taught the Law to the crowd of ḍākinīs.

It is the custom in this country, when a queen
or a noble on whom authority has been conferred has died,
when the body has been carried to the cemetery
and wrapped in a great cotton shroud,
to give all the dead already in the cemetery
a bushel of rice for their food.
Thus, Padma Gyalpo gave himself over to austerities,
eating the rice with which the dead had been provisioned, and
wearing their cotton shrouds.
And when the country was beset by a terrible famine, many died.
Though there was no rice for the viaticum to the dead,
still those who were brought had the cotton shroud.
Padma Gyalpo transforming such fare,
fed on the corpses and wore the shrouds,
and brought under his sway the ḍākinīs and the eight kairīmas.

And at Ga'u Sod he gave himself over to austerities:
He killed the demons that rose up; mamos and ḍākinīs adored him—
he joined with the female demons who rose up and brought them
under his power.
Now, the king of this country, Arti,
lost a queen in childbirth. Padma opened her body

and brought forth a girl child who was not dead.
"For her I will perform the mudrās," said Padma.
The king was offended by this
and caused all the inhabitants to rise up against him.
But the Prince, Dharmaśrī, was clever—
he kept armed watch at the end of the valley,
and made a clean sweep with his arrows.
An archer with a keen eye, Shākya Senge, as Dharmaśrī
let fly his arrows which killed each man they struck.
And Padma thus escaped from the arrows of the men in the valley,
and received the name of Genie Prince Who Escapes;
meanwhile the ḍākinīs
gave themselves up to penitences and erected a stūpa.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the twenty-second canto,
The Sojourn in the Cemetery of Chilly Grove
Sealed Oaths



CANTO 23

Assiduity in Astrology Taught by Arjuna the Seer

When Padma went to the country of Benares
where, meeting a Śākya, Arjuna the seer,
Padma asked him, "What knowledge have you?"
"I have mastered astrology," was the reply.
So Padma offered him pleasing gifts and was taught the calculations.

First of all he learned the manner of succession of the years.
The gods having blessed the feminine principle,
there arose, with the rat year, ignorance.
When the Six-Tusked White Elephant was incarnated,
there arose, with the ox year, the formations.
When the womb bore little speckled ones,
there arose, with the tiger year, consciousness.
When, at birth, alert ears perked,
there arose, with the hare year, name and form.
When, as life burgeoned, a voice sounded from the skies,
there arose, with the dragon year, the six senses.
The nāgarāja having bathed,
there arose, with the snake year, contact.
When a pure golden horse was mounted,
there arose, with the horse year, sensation.
Now the gods having spread ewe milk,

there arose, with the ram year, desire.
When the monkey Hanuman had given honey,
there arose, with the monkey year, attachment.
A garuḍa, king of winged beings, having appeared with joined fingers,
there arose, with the bird year, existence.
Kneeling dogs having heard the Buddha Dharma
there arose, with the dog year, birth.
Nine iron sows having fiercely struggled,
there arose, with the pig year, old age and death.
The Twelve Causal Links and the procession of the years of the world
depend on the Twelve Actions of the Buddha Muni.

Then Padma learned the Scriptural Calculations of the higher and lower intelligence.

[There here follows a list of these works]

'dul ba lung dang rgya cher rol ba dang
phal chen sogs nas bshad pa'i grangs rtsis dang
mdo sde brtag sna mtshan rtags las kyi rtsis
'phags pa rtag tu ngu yi rgyun dpyad rtsis
mdo sde gsang ba chen po bstan 'bebs rtsis
mdo sde khams gsum snang byed gzer dmigs rtsis
mya ngan 'das ba shi ba ro 'gros rtsis
shis bar brjod pa tshod dang bag ma'i rtsis
dus kyi 'khor lo'i nyi zla gza' skar sogs
brtan g'yo phyi nang gzhan gsum brtsi tshul dang
rdo rje gdan bzhi'i srid pa 'dren 'dzin rtsis
mkha' 'gro rgya mtsho phyi nang rnal 'byor rtsis
chos mngon rdul dang rdul phran rtsis rnams bslabs

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the twenty-third canto,
Assiduity in the Calculations
Sealed Oaths

CANTO 24

Assiduity in Medicine Taught by the Son of Jīvakakumāra

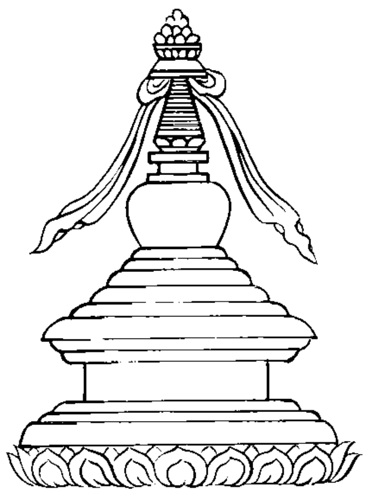
Then, having reached the country of Padmāvatī,
Padma met the son of Jīvakakumāra, the doctor.
"What is your knowledge?" he asked.
"I know the practice of medicine," answered the doctor.
Padma then asked the doctor to teach him the medical arts, to which the practitioner answered:
"I am old, my body trembles, there is nothing learned about me.
I am not a professor. If I were, I would teach you.
Even so, because you ask me from the depth of your heart,
I will teach you what I know of medicine.

"There are three summer months, three autumn months,
three in winter and three in spring.
This is the order of the months. And there are six intervals.
And with the year go the twelve months.
Every three months, seasons and grounds for illness show themselves,

and every two months are the intervals of the trees,
with the appropriate nourishment which is assimilated.
In the same way, remedies, elements, and times, show themselves,
and the senses with the elements in the same way.
In the course of the year the seasons change completely
and, when these changes affect the senses,
whoever has a body falls prey to all sorts of illnesses.
To treat them, the four trimesters
or seasonal periods, the six intervals,
and the six elements, must be known to the good practitioner,
as well as the order of solid and liquid remedies corresponding to them.
The illnesses whose principle is the air break out in summer.
When autumn arrives, the bile begins to move and so, in winter, is the cause of illness.
The complaints which have the humors as their principle break out in spring.
In summer, fat disappears, acidity and the salty prevail.
In autumn, fat and the sweet are quite fresh.
In winter, there are the sweet, the acid, and fat.
In the spring, the hot and the astringent are glowing.
As soon as one has eaten, the humors pour out;
while one is digesting, the bile pours out;
after one has digested, the air exerts its influence.
These are the three moving elements.
The ills that have air as their essence are cured by invigorants.
Purgatives stop the bile.
Corresponding to a third cause of illness,
the humors, in due time, are eliminated by means of emetics.
One must know the seasons of the influence of the air,
of the bile, of the causes of sickness, and of the humors' influence.
Depending on the times, the elements, and the bodies,
certain antidotes and diet are indicated."

Now, a master in the utilization of the *materia medica,*
Padma acquired, in an efficacious and expert fashion,
the eight-branched science,
together with the inconceivable numbers of remedies.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the twenty-fourth canto,
Assiduity in Medicine
Sealed Oaths



CANTO 25

Skillful Assiduity in the Five Arts as Taught by Various Masters

When Padma came to the land of Ragala
where, meeting the doctor Kungi Shenyen, Friend of All,
an old man, white-headed and with a beard as white as a goat's,
he said, "Old man, what is your knowledge?"
And the old man answered, "In teaching language and composition
I have no rival in the world beneath the sun."
So Padma said, "Kindly teach me language and composition!"

First he learned the languages:
the well-composed, Sanskrit, language of the gods;
the mysterious Apabhramśa, language of symbols;
Prākrit, the regular explanatory language;
Paisācika, language of the demonic cannibals;
the words to be translated literally, and those to be translated by paraphrase;
the didactic translations, and those of conjurations;
the different meanings of the same word, the different words with the same meaning.
And he practiced the different varieties of writing:

rañjā, nāgarī, round writing,
those of Kashmir, Sindh, Dāruka, and others,
Brāhmī, Kharoṣṭī, and other writings,
the sixty-four different kinds of writing.
And he learned the various languages, not one but three hundred and sixty.

After that the artisan Viśvakarma,
having turned eighty, the tangential point of a transmigration,
showed him the elixir which transmutes into gold, the art of the lapidary,
of making images, of tailoring, of carpentry, of making liquors,
of working in silver, copper, iron, and stone,
of weaving, of the making of boots and hats, of casting metals,
and all the varieties of these techniques.

Then he came to a hamlet,
and, in a place where bamboo and horsetail grew,
smoke was rising,
a village woman was making varnish for pottery.
"Will you show me how to do that?" he asked.
And the woman artisan replied,
"When you have perfectly
succeeded in making varnish for pottery, what will you do?
It has to be applied first of all to stone, then to earth,
and finally to cast iron and tallow.
All that has to be learnt, and other similar things."
Whereupon, his sample work showed that he had great technical competence.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the twenty-fifth canto,
Skillful Assiduity in the Five Arts
Sealed Oaths

CANTO 26

The Entry into Religion under Ānanda, Disciple of the Bhagavat

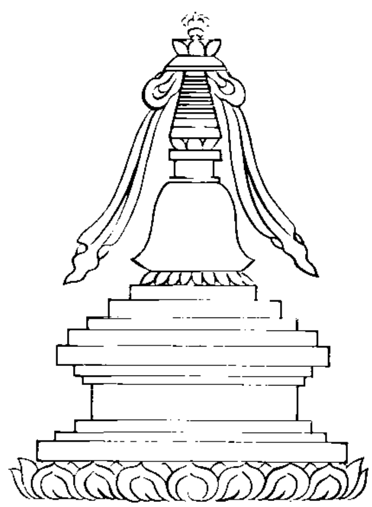
Then, happening upon the bhikṣus Śākyamaitrī
and Śākyamitra,
Padma asked, "Where are you two going?"
"At the Red Rock Cliff of the Birds
dwells the master Prabhati;
we are going to him to ask him for the Teachings."
Padma decided to go with them,
and thus he met the master Prabhati,
and asked to enter into religion with him: "In keeping with the observances,
I beg you to teach me thoroughly the magic methods."
To this the master replied:
"I know the Yogatantras of the Transcendental Application,
and if you wish to practice them I will instruct you.
But I am not one who can give ordination.
That is Ānanda, the disciple of the Bhagavat,
who lives in the cave of the Asuras.
If you wish to enter religion in keeping with the observances, go to him!

Lacking investiture, an enchanter is not a vessel of such explanations,
and the neophyte receives the advowson of the five ordinary powers."
He then taught the *Tathāsamgra ngan song sbyong rgyud*
and the *Khro-bo khams gsum rnam rgyal*,
the *Mahājaya Yogacārya*, and
the *Pāramitā las-kyi rtog-pa'i rgyud*;
the whole content of the Yogatantras was taught to Padma,
and whatever he was taught, he assimilated.
And he saw the faces of the gods of the thirty-two yogas.
Then, in the wood male horse year, the monkey month,
on the eighth day, he reached the cavern of the Asuras
where myriads of bhikṣus were living.
There he dreamed that as the sun went on its way in the sky,
another rose.
The whole sky was filled with voices and shining lights,
some revealing themselves as Buddha Bodies,
while others were only appearances of light.
And he dreamed of many other emanations.
Then, on the tenth day, the day of the anurādhā stars,
at midday, the Seer and his two friends
entered in religion and were initiated into the Doctrine.
The Goddess of the Earth gave saffron-colored monastic robes,
and the Buddhas of the ten directions of space gathered in the
hither sky.
Honor was paid to the Lord of Doctrine, Shākya Senge.

Now, in Mahākāśyapa's Willow-Shades,
since the razor's edge was not sharp,
four ḍākinīs took it to whet it.
And he, being now able to understand the ḍākinīs speech,

snatched away the blade and hurled it to the anterior sky.
Then there appeared a stūpa filled with blades
and as a bhikṣu observing the rules of discipline,
he conquered the four demons, as have done all the Buddhas.
Heroes of the Awakening, hundreds and hundreds of thousands,
filled the interior, debating the precepts,
and he received the name of Bodhisattva Sumitra.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the twenty-sixth canto,
The Entry into Religion
Sealed Oaths



CANTO 27

The Exercise with Ānanda in the Interior and Exterior Vehicles

When the Dharma was being asked of Ānanda and
of Kāśyapa,
after some time Sumitra asked this question:
"From among many great bhikṣus
you were the personal attendant of the Bhagavat.
For what purpose was this position urged on you?
Ānanda answered, "Listen carefully!
Peaceful am I on the World Plane.
It is a Doctrine of peace that the Buddha has uttered.
Śākyamuni spent twenty-nine years in the palace
and, in view of the Dharma, six years in austerities.
Next, at Śrāvastī, there were twenty-four years with Legpay Karma.
The bhikṣu Legpay Karma
knew by heart twelve volumes of the Sūtrānta,
but without regard for the meaning, gave credit only to the words.
The Sage declared, 'Whoever, not attaining serenity,
is learned in words is not learned.
Whoever is learned in the unchanging sense, this one is learned.'

Legpay Karma then turned against the Buddha:
'You who are fitted out with the thirty-two auspicious signs
and with the eighty minor marks of the Sage,
with your intuitive body, luminous and superior:
I have served you in vain for twenty-four years,
and I do not see in you as much perfection as is in a grain of sesame.
Whereas, deprived of the throne of the king Śuddhodana,
you are disgraced, useless, a vagabond.
I, who am a scholar of the Dharma, do not have to serve an equal.'
Thus he spoke and withdrew by a league through the outer ravine.
Munīndra came to the Diamond Throne,
and under the tree of the Awakening spoke with the roar of a lion:
'Kvai! Kvai! Kvai!
Let all Those of Long Life assemble!'
When the Community had assembled,
Legpay Karma became annoyed and left.
'Who of you will stay close by me?' asked the Buddha.
The Arhats bowed down with respect
and put their right knees on the ground.
'We ask to serve you,' they all said.
But Lord Buddha revealed a somber countenance:
'Why would you wish to stay close by me?
I am advanced in age, but not decrepit.'
The Āyuṣmats retired within themselves.
Discerning with the eye of knowledge, the Arhats realized
where the design of the Buddha was aiming.
They could see that it was turning toward the bhikṣu Pūrnaśīla (Ānanda).
And the five hundred Arhats said to Pūrnaśīla,
'Hail! Serve the Sage!'
The Buddha said, 'Ānanda, it will be well!'
And he revealed the moon of his face and the brightness of his smile.
Then I said, 'If you need a disciple, even an unfit one,
I beg that you give me three things:

food, clothing, and other necessities,
that you allocate to me these things that I ask,
and that you do not give sermons without me.
Let the Very Holy One grant me these three things!'
The Buddha revealed on his face the full moon of his smile
and said three times, 'With you, Ānanda, it is well.'
And I, as a first question in the morning, asked:
'What will happen to the bhikṣu Legpay Karma?'
The Dharma personified, the Buddha, declared:
'This bhikṣu, Legpay Karma who knows so many teachings,
will have in seven days completed his life
and will be reborn a preta in a flower garden.'
Whereupon I, Ānanda, went to Legpay Karma
and I put into his ear the words of the Buddha.
Legpay Karma fixed his attention on it and thought:
'Sometimes among his lies there are some truths;
I must for seven days observe modest ways.'
Six days he sojourned in the same place
and observed fasting, without taking any food at all;
on the seventh day he arose and in the evening, as his mouth was dry,
he drank some water which he did not digest. And the time of his life was completed.
In the morning I, Ānanda, came to see
and of such a fate I had knowledge.
Next he reappeared in a flower garden,
in the form of a great preta, the sight of which one could not bear.
He was seated with his back to where the Buddha was sitting,
despising the Dharma, and stopping up his ears with his hands.
These are the circumstances through which I became a servant of the Master.
Legpay Karma was such for twenty-four years
and I, Ānanda, for twenty-one.
Munīndra, from the time he was thirty-five
up to the beginning of the year of the male iron dog,

turned the Wheel of the Dharma as it never had been turned before.
On the Diamond Throne and at Benares
he turned the First Wheel in five good parts,
suppressing all suffering, a true path.
When seven years minus two months had passed,
the Four Truths repeated and developed, he stated the Twelve Fundamental Factors of Cause.
He taught the Sūtras of *Legs nyes bstan* and *Karmaśataka*,
the *Karma-vibhaṅga* and the *Las rnam 'thag*. The *Las-kyi rnam smin bstan-pa*,
the Sūtra of *Pūrṇa-pramukha-avadāna-śataka* and the *Bram-ze tshog-kyi mdo* were also taught,
as were the *Drin lan bsab-pas mdo*, the *Damamūka*, and the *Dran nyer gshag*.
As aids to subdue suffering and desire,
he taught the *Vinaya-vastu*, the *Vinaya-vibhaṅga*, the *Vinaya-uttaragrantha*, and the *Vinaya-kṣudraka-vastu*
which were the four basic texts.
In order to lead beings by the Small Vehicle, he expounded numerous Teachings;
he taught the *rTsa-ba'i lung*, the *Prātimokṣa-sūtra*, the *Bhikṣuṇi prātimokṣa-sūtra*, and many others.
Rejecting and barring suffering, teaching the six perceptions
and the eight stages of saintliness, the egolessness of person
and the egolessness of dharmas, understanding the changes,
thus he caused the turning of the Wheel of the Dharma
which obtains as a fruit the state of the Arhat.
Then it was the Middle Wheel. From the year of the male fire dragon
to that of the wooden heifer in the land of Magadha
to Rājagṛha and to the Peak of the Vultures,
with a following of Heroes of the Awakening, Maitreya, Avalokiteśvara and others,
speaking to five thousand bhikṣus, Subhūti and others,

for ten years he preached the Dharma of Signlessness.
As aids to subdue suffering and hate,
he declared, in three presentations, the Sūtras of absolute meaning.
He taught the *Śatasāhasrikā*, the *Pañcaviṃśatisāhasrikā*, the
Aṣṭadasasāhasrikā, the *Daśasāhasrikā*, and the *Dṣṭasāhasrikā*
Prajñāpāramitās, the stanzas including the Prajñāpāramitā,
the *Mātṛkā Sextuple*, the *Suvikrāntavikrāmiparapṛccha-prajñāpāramitā*, the *pañcaśata-prajñāpāramitā*,
the *Vajracchedikā*, the *Ārya-bhagavatī-prajñāpāramitā-pañcāśika*,
the *sum cu*, the *sGo nyer lnga*, the *Shes-rab snying-po*,
the *Yi-ge nyu ngu*, the *Eka-akṣarīmātā-nama-sarva-tathāgata*,
the *Ratnakūṭa* and the *'Dus-pa bzhi*, the *Saptaśatikā*, and ten derivatives,
the Mother-Scripture and sixteen derivatives.
Thus he expressed the Prajñāpāramitā, the Dharma of openness,
the eight sections of the *Abhisamayālaṃkāra*, and the *Don bdun cu*,
the Five Paths, Ten Stages, and the Hundred and Eight *'grel rkang*:
these eight groups wipe out suffering.
One realizes the egolessness of dharmas and of persons;
and he indicated that once the Ten Stages have been accomplished,
one obtains the Essence Body.
He turned the Final Wheel in the land of Vaiśali,
from the year of the male fire tiger to that of the male earth tiger,
to the Abbey of Nālandā in Malaya, to Padmāvatī, to the abode of the gods, and elsewhere,
speaking to the daughters of the gods, the nāgas, and the gandharvas,
and to beings of high wisdom, Heroes of the Awakening, Delivered Ones, and others,
for thirteen years he made the Wheel of the Dharma turn in the teachings of the absolute meaning.
He taught the *Avataṃsaka*, the *Ratnakūṭa*, and the *Laṃkāvatāra-sūtra*,

the *Saṃdhi-nirmocanam,* and the *Lion Voice of Śrīmālā.*
And just as much in the Central Park as in the hundred and eight
previous abodes,
he taught the Sūtras of the *Padma dKar-po, the gSer-'od dam-pa,*
and the *Parinirvāṇa-sūtra.*
He also taught the *Byam-zhu* and various teachings of the
Abhidharma.
Residing in the sphere of living beings, he taught of the
Tathāgatagarbha.
The Fourth Wheel was in Malaya, at the Willow Cradles and at the
Peak Where Lightning Strikes.
On a question asked by Śakra, Lord of the Gods,
he caused the Wheel of the Dharma of the exterior Tantras and of the
ritual to turn.
He uttered the *Rigs-sngags kun-gyi khog-dbub dpung bzang rgyud,*
the *Rig-sngags lag-na-rdo-rje dbang-bskur rgyud,*
the *Rig-sngags gsal-ba rig-pa mchog gi rgyud,*
the *Rig-sngags 'dul-ba siddhikara'i rgyud,*
the *Rig-sngags 'phrin-las khams gsum rnam rgyal rgyud,*
the *Rig-sngags dgongs-pa bsam-gtan phyi-ma'i rgyud,*
the *'Jam-dpal rtsa rgyud,* and the *rDo-rje mi-'gyur rgyud,*
the *Don-yod zhags-pa rdo-rje rnam 'joms rgyud,*
the *gTum-chen mi-g'yo-ba yi rgyud,* and so forth.
Of the Kriyā he taught the *sde-drug* and the *lde-lnga* and others.
In Tuṣita he explained the Four Upadeśas,
the *'Jam-dpal ye-shes sems-dpa' dri-med rgyud,*
the *'Jam-dpal rnon-po dri-ma-med-pa'i rgyud,*
the *'Jam-dpal dra-ba gcod dang gsang brtan rgyud.*
He delivered these to his following on the Plane of Desire and on the
Plane of Essence.
At the Nāirañjanā, at Akaniṣṭha and elsewhere,
he delivered the *Tattva-samāsa,* the *sPal-mchog dang-po,*
the *rDo-rje rtse-mo* and the *Ngan-song sbyong-ba'i rgyud.*
From the year of the female earth hare to that of the wood bird

for seven years in this way, he delivered the exterior Formulas.
As for the Diamond Vehicle, esoteric and supreme,
having predicted that Vajrapāṇi alone would set it forth,
he did not present a word of it, indicating only the difference in teachings.
For two masters do not appear in the same country
on the same diamond throne for a single teaching.
That they should appear would be impossible; the teaching of the Muni would change.
In order to help subdue suffering and desire,
he explained in twenty-one thousand points the Basket of Vinaya.
In order to help subdue suffering and hate,
he explained in twenty-one thousand points the Basket of the Sūtras.
As an aid to subdue suffering and error,
he explained in twenty-one thousand points the Basket of the Abhidharma.
As an aid to subdue the Three Times equally,
he explained in twenty-one thousand points the Basket of the Formulas.
If one collects the eighty-four thousand texts of the Dharma
into the twelve Dharmapravacanas,
the Geyas, the Sūtras, the Vyākaraṇas,
the Gāthās, the Udānas, the Nidānas,
the Avidānas, the Jātakas, the Vaipulyas,
the Adbhutadharmas, the Upadeśas, and the Ityuktas,
their collection composes the Discipline, the Sūtras, and the Metaphysics.
For eighty-two years he made the Wheel of the Dharma turn
and in the year of the wood bird, on the eighth day of the month of the male fire rat,
at midnight, the Silent One entered into Parinirvāṇa.
Since then the year of the male wood horse has passed ten times."
When these words were spoken, Sumitra was satisfied.
For five years, day and night, applying himself to the utmost,

he blended together the instructions of the Sūtras and the Mantras.
He examined closely, evaluating them, the series of the successive steps.
In the three characteristics of perfection he reflected on the concise meaning of the long texts.
By means of the external Formulas and those which are esoteric and of great meaning in their conciseness,
he knew how to wish and to obtain, attaching the spiritual chain of perfect effort.
But he knew not at all how to perceive the meaning of the inferior mind.
The 'focussed' teachings of the truth are impure in that they still contain obstructions to omniscience.
The absolute essence has of itself always been empty; such is the gnosis.
And he thought that one must look for a sublime Doctrine.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava
this is the twenty-seventh canto,
the Exercise with Ānanda in the Internal and External Vehicles
Sealed Oaths



CANTO 28

The Request Made to Ānanda Concerning the Sūtras to be Used in Instruction

Then, the Guru Shākya Senge
spoke to Ānanda, the best listener:
"How many Sūtras and Mantras have been recorded
in writing?
And, taking into account the various manuscripts, as many as
there are,
in what places are they being kept?
I am attentive to your saintly virtue: speak!"

This was Ānanda's reply:
"From the Parinirvāṇa of Munīndra to the present,
the Buddha's words, transcribed without abridgment
and arranged in books, both texts and Holy Dharma, make
five hundred loads for a robust elephant.
Since gods and nāgas have been quarrelling about where to
place them,
the unabridged *Śatasāhasrikā* was concealed as a treasure in the
domain of the nāgas;
the *Prajñāpāramitā* in twenty thousand lines was hidden in the
territories of the śakras;

that in ten thousand lines, in the dwellings of the titans;
that in eight thousand lines, in the land of Vaiśravaṇa.
The *Prajñāpāramitāsañcaya-gāthās* were hidden in the town of Puṣpamati;
the *Shes-rab snying-po* was hidden in fortunate Brammo.
The ten Sūtras of provisional meaning were hidden in the land of Tukhāra.
The *Avataṁsakā-sūtra* was hidden in the Diamond Throne.
The Abhidharma texts were hidden in the Abbey of Nālandā.
The Mother-Scripture and its sixteen derivates were hidden in the land of Sāla.
The *Lalita-vistaraḥ* was hidden in the land of Bruśa;
the *Bhadrakalpita*, in the land of Copper;
that of the *rTen-'brel snying-po*, in the land of Tukhāra.
The *Laṇkāvatāra* was hidden in the land of the ogres;
the *gSer 'od dam-pa*, at the peak of Mount Meru;
the *Avataṃsaka*, in the land of China;
the *Ratnakūṭa* was hidden in Vaiśalī;
the *Padma dkar-po*, in Mount Potala.
Also hidden were *bSod-skyobs bdud-rtsi lnga-ba*, in Bengal;
the *rNam gzigs chos-kyi me-long*, in the land of Baiddha;
the *'Od srungs stong-pa rnam 'byed*, in Kashmir;
the *'Che 'phro bstan-pa*, in the land of Khangbu;
the *Mahāparinirvāṇasūtra*, in the monastery of Vikramaśīla;
and the totality of the Formulas, in the land of Uḍḍiyāna.
The five Tantras of the bKa-gdams were hidden in the Thunder Rock.
The *Zag-pa med-pa*, both the great vehicle and the small,
were hidden in the lake in the River Nairañjanā.
Hidden also were Mañjuśrī's Basic Tantra, in Kāmarūpa;
the *Cintāmaṇi*, in Magadha;
the *five dhāranīs*, in the cemetery of the Chilly Grove;
the *Ratnaketudhāraṇī*, in the land of Khangbu;
the *Upadeśas*, in the Central Park and elsewhere;

and the *bKa' 'khor bzhi* was hidden in the land of Zahor.
"While the Doctrine of the Buddha remains preserved in the Openness,
it is in the sky, in the abodes of the nāgas, in the rocks, waters, and trees,
in the mountains, caverns, borderlands, and charnel grounds,
in the monasteries, the stūpas, and at Nālandā,
in the regions of the gandharvas, kumbhāṇḍas, yakṣas, and nāgendras,
that the Sūtras have been deposited and are propagated.
The world's great treasures, at the mercy of kings,
of robbers, of fire and water, will be reduced to nothing.
This treasure of the holy Dharma of the Tathāgata,
hidden thus, will remain indestructible throughout many eras,
and in later times these books will come to light, as has been predicted:
'After the nirvana of the Sage and the lapse of twenty-eight years,
King Ujāyin will appear.
After the nirvana of the Tathāgata and when eighty years have gone by,
in the west, in the land of Uḍḍiyāna, will appear Bhadradevapālita,
who will teach the Three Yogas.
When I am no longer there and four hundred years have elapsed,
the bhikṣu Nāgārjuna will appear:
he will be faithful to the tradition and will maintain it.
After the nirvana of the Tathāgata when three hundred and fifty years have been numbered,
Buddhaguhya will appear, emanating a magic power whose benefits will be noted.
Counting from my nirvana, at the end of five hundred and seventy years,
the son of the Commander of the Five Regions, Śrīhūṁkāra, will appear.
Counting from my nirvana, at the end of eight hundred, almost nine hundred years,
in the land of Ziyanta two pure brothers will appear

and the Abhidharma will be propagated.
When I am no longer there and when, after my nirvana,
forty-two years have passed by,
then, summoned forth by his previous deeds, in the country of Siṃhala,
setting aside ordinary birth and being born miraculously,
will appear Padmasambhava of the prodigious feats,
challenged to debate by Āryadeva and emerging victorious, learned in exegesis.
Counting from my nirvana, after the lapse of five hundred and fifty years,
at Gandu in Zahor, the son of King Gomati,
a Bodhisattva will appear.
Also, in the land of Kashmir, in the west, at the Oxen Hill,
Vimalamitra will appear.
His magic powers, his benedictions, and his virtues will be famous.
In the land of the Red Faces,
when, after the Master's nirvana fifteen hundred years have elapsed, the Good Law will appear.
In the direction of the Land of Piety,
to the north, amid the snowy mountain chains, the Good Law will flourish.
After my Parinirvāṇa, a Being like myself
will comment upon the victorious meanings.
In actual truth, it is I by whom the Śastras will be explained'."
Thus did he speak.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the twenty-eighth canto,
The Request Made to Ānanda concerning the Sūtras
to Be Used in Instruction
Sealed Oaths

CANTO 29

The Sojourn in the Cemetery of Bodies' End Where He Received the Name Nyima Odzer

When the bhikṣu Shākya Senge
came to the country called Baiddha
in which is the great cemetery of Bodies' End,
with a perimeter of three and one half leagues.
At the center is the Mount Potala stūpa,
built of a precious crystal substance.
In the rear is the great monastery of Tsairīma.
In the east is the supernatural tree Which Radiates Magic Force,
a tree of the tombs frequented by many birds of the tombs.
Beneath dwell thaumaturges of nonhuman race
who turn beautiful women into bitches,
who change pebbles and pieces of wood into living beings and skeletons,
who change planets, stars, sun, and moon into desiccated corpses
and work all sorts of similar prodigies.
To the south of the cemetery, and formed by the water from the tombs, is the lake of Contiguity,
which has at its center skeletons issuing from a fivefold lotus stand.
And, all around, the intimate glow of the crematory fires
reveals, amid the flames, bodies opened or in pieces,

with skins, hands, heads, feet,
fresh or in decay, burnt, not burnt, or burnt incompletely.
To the west, the obituary wind spirals in tempest force.
And in the wind's midst, troops of bhūtas and of the deceased,
riding on children, sheep, bulls, and skeletons,
bear off, some of them the infirm, some the dead,
some of them snot, some fire and water,
some of them melted fat, and some, strips of flesh.
To the north lies Moving-Vastness, the mountain of tombs,
and there the king of the mountain of tombs, intensely busy,
presides amid the abodes of all the funereal prowlers,
and at his waist he has a cintāmaṇi treasure.
From there in an easterly direction the God Protector of the World,
Mahāpāleśvara,
with a yak's body and lion-faced head,
terminating in a serpent-shape, and mounted on a rākṣasa,
holds the khaṭvāṅga and raises the cadaver banner.
And he is surrounded by shadowy silhouettes,
beings of every sort of matter who transform themselves at will.
Now to the south, with mind expanded, and his face having turned
a deep red, the Saint entered into ecstasy.
And in this charnel ground, his back against the stūpa,
he remained for five years, expounding the Dharma to the ḍākinīs.
Thereupon the name of Nyima Odzer was bestowed on him,
and action for the benefit of others stretched forth its fruits and
branches.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava
this is the twenty-ninth canto,
The Sojourn in the Cemetery of Bodies' End
Sealed Oaths

CANTO 30

The Sojourn in the Cemetery Radiant Beatitude Where He Received the Name Lodan Chogsed

Now, in quest both of a doctrine of knowledge and of
salvation together,
in which with few words a great meaning might appear,
Nyima Odzer went to the palace of the Plane of Essence in
Akaniṣṭha heaven.
There resides the master of the Essence Body, Samantabhadra.
Blue in color, sitting on the throne of lions,
he wears every kind of ornament and a headdress of the Five
Buddha lineages.
Empyrean of serenity, he irradiates in a rainbow.
Nyima Odzer places himself on the earth below.
Lord of sight, he sees with his lips the words of the Doctrine.
Lord of hearing, he hears future speech.
Lord of mind, he scrutinizes the meaning of the words conceived.
Eminently perfect, depth of nonaction,
original circle including the eighteen spiritual bases,

great heaven, song bird of knowledge,
great garuḍa, soaring, holding mastery high,
sextuple meaning meditated, triumphant peak arisen,
celestial king, happiness set with gems,
universal, perfect activity, synthesis of all the gems,
wheel of life, indubitable Bodhisattva,
highly accomplished, vast happiness, link of the universal life,
majestic, holy, Gem of Wishes,
deep, fruitful contemplation, he is the gold melted in the stone.
He is called, as a secret name, Carrier of the Supreme Vajra.
With his joyous Energy he is delightful, he is smoothness.
He fills with his voice the horizons of glory.

Now, there is in the land of Kashmir,
the cemetery of sleep with mysterious ways, called Radiant
Beatitude,
which is five and a half leagues in circumference.
In the center is the stūpa Kanika which arose alone,
with beautiful colors, a natural place of all religion,
the dwelling of the great lamia kairīma.
In the north the great tree of the tombs Which Takes by the Nose
bears many cemetery creatures both langurs and small monkeys,
and there are ḍākinīs who perform mudrās while dancing.
Beneath the water of the tombs Horrible-Decay,
is a teeming of creatures of the tombs, some laughing,
others weeping, others who quarrel and who kill.
In the south of the cemetery roars the fire of the cremations,
Spontaneous Fire,
which jumps with the noise of a mouse and a crash which is heard
at a league's distance.
And within the fire many gods of the fire rising from goats
hold sacrificial spatulas made of hollow bones.
In the west is the funereal wind Whirling-Companion

and in the gusts are numerous ghouls who carry away cadavers
and blow, in the manner of flutes, in shin-bones which they have on
hand.
In the northwest is the king of the Mountain of the Tombs with a
hundred peaks,
and there remain many creatures of the tombs
who have a treasure of Miraculous Gems.
On the northeast side, the Empusa Who Squints,
blue, wearing trousers of red cotton,
has the beak of a peacock, the eyes of an owl,
and the six necklaces of bones on its breast.
There is a mirror in the middle of its forehead
and its opulent coil of hair is tied with the vajra circle.
It flays, with its two hands, mannequins with human skin.
In the southwest on a mule is the goddess Fiend of the Tombs.
And in this cemetery, his back against the stūpa, the Saint
for five years made the Wheel of the Dharma turn for the ḍākinīs.

Next he set out for the land of Bengal.
And in the town which is called House of Prophecies,
there was the Bonpo Yungshen.
When the Saint appeared like the sun in the sky, the Bon priest left.
A little time later the Bonpo, drunk on millet beer,
lost his gong with the three thousand sounds.
Now a hungry man, who was looking for his lost cow,
did not find his cow, but found the Bonpo's gong.
He took it away to his house and his children beat the gong.
The Bonpo, looking for his gong, found the cow,
milked her, and gave the milk to his children.
The Bonpo accused the poor man of having stolen the gong.

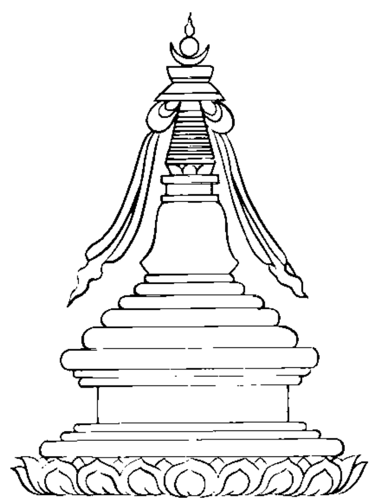
The hungry man accused the Bonpo of having stolen his cow.
They brought their dispute before the king of Kashmir.
"Exchange the cow and the gong," said the king, "and don't quarrel any more!"
The hungry man led his cow away, the Bonpo carried away his gong.
But the wife of the hungry man said: "Milk was taken!"
and she and her children yelped reproaches.
The hungry man then said, "The fact is that the Bonpo has taken some milk."
And the Bonpo said, "You have beaten my gong. I protest."
"What does it matter that it was beaten? It is not worn."
"What difference does it make to have milked the cow? She is not dry."
For lack of agreement they went back to the king's court,
and the Bonpo told of the cow, and the poor man told of the gong.
And they demanded the cow not yet milked and the gong before it was beaten.
"Yes, so be it!" said the king and they went away again.
But on the road the hungry man killed the Bonpo,
after which he took up with the Bonpo's wife.
The wife of the hungry man notified her brother and they tied up her husband,
and took the body of the Bonpo to the king.
"Let the guilty one," said the king, "keep company with the corpse!
Let him be put on the cow and be beaten with the Bonpo's gong.
For the one who is looking, finding is not good; losing is not good either.
Since everything has not been considered, may the affair not be concluded."
When the order was given, they were walked around the town
and led to the cemetery Radiant Beatitude.
The holy Nyima Odzer inquired, "What is the crime?"
The hungry man lied, "A Bonpo has killed my father and I, the son, am accompanying his body."

Hearing this, the Saint saved the life of the hungry man as well as of his cow,
admitted him to mix freely with the masters of the cemetery
and said, "Your cow is saved. You may live by means of its milk
and listen to the Dharma!" But the other one said, "I have a wife and children."
"That you have a wife and children makes no difference according to the Dharma.
There is the mantra circle crowned with rosettes;
toward the land of the Buddha the troop which you lead will be directed."
Upon this the hungry man, discontent, said to himself:
"Samanian liar with vain words! Such impostures!
When he is pretending to be a priest he acts like a magician,
and when he is pretending to be a magician he acts like a priest.
The women who are here are surely his,
as are the children, wherever they may be."
But in spite of this false judgment, he did as the Saint wished.
Next his cow died and he had no longer any livelihood.
Now Nyima Odzer said to the creatures of the tree of the tombs:
"Do not harm this man!
Let him eat the fruits of the tree!"
Therefore, the hungry man was protected by the langurs and the monkeys from being devoured.
Fruits were spread out in front of him on the right and on the left,
and he wondered if, by means of the benediction, he would be able to go and get his wife and children.
As he was climbing down from the tree, a branch broke under his feet,
his body suspended, he held himself back with his hands, but it cracked again
and he fell into the water of the tombs Horrible Decay
where numerous creatures of the tombs made ready to devour him.
The little monkeys protected him, and the langurs held him up—
underneath the great tree, quite a fight was brewing.

The man was still not safe;
all the langurs sat down on top of the tree trunk,
the little monkeys hung by their tails,
each langur seized the tail of the neighbor monkey,
and the hungry man climbed up the chain of monkeys.
He was passed at arm's length and was drawn up above;
then the langurs passed in the same way each little monkey.
The hungry man, by holding himself to the tree, came down.
Langurs and monkeys had all gone to sleep from fatigue.
"When I have brought my wife and children," he thought, "they
will need fruits to eat."
So, he shook the trunk of the great tree,
causing the langurs and monkeys at the first blow to fall into the lake
of the charnel-house,
and to be seized by the creatures of the waters of the tombs.
The hungry man then came before the Guru:
"Carried away by the wind, langurs and monkeys have fallen into
the waters of the tombs," he said.
"I, by holding myself to the tree, found refuge and safety."
At the words the Guru, disgusted, said:
"If one disdains great profit, how can one incur great damage?
If one lives obscurely, how can one be desirous?
If one is guilty and tells many lies, where is honesty?
If one has extinguished desire, where can evil be?
You can no longer go out of this cemetery—
by the amānuṣa you would be devoured alive."
But the hungry man harbored resentment.
"Why is there a difference between us?
Whoever is implacable to me, should be ferocious to you.
If the amānuṣa devour me, they should also devour you."
And the ten offenses filled the depth of his breast.
With that the Eminent One became fiercely compassionate.
He said, "I am going to lead you into the midst of your family."
And so the poor man left the frightful cemetery

and found himself reunited with seven of his family.
There was great mutual joy;
then the husband led them, wife and children,
to eat the fruits of the tombs;
but on the road he was devoured by the wild beasts.
On hearing this, all beings endowed with reflection were converted.
The Great Benevolent One acted like a father and mother,
and he was named Guru Lodan Chogsed.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava
this is the thirtieth canto,
The Sojourn in the Cemetery Radiant Beatitude
Sealed Oaths



CANTO 31

The Sojourn in the Cemetery Mounds Formed by Themselves Where He Received the Name Senge Dradog

Now, in the pure depth of the heavens,
Vajrasattva, allowing the Metamorphic Body to be seen,
enthroned on a solid elephant,
holding a golden vajra against his breast with his right hand,
holding to his side a silver bell with his left hand,
the ornaments of the Five Transcendent Buddhas on his head,
his body covered with all the perfect ornaments,
decorated with bones at the shoulders, at the wrists, and at the ankles,
brilliant with the white glitter of crystal,
and learned in the Mahāyoga,
reveals as a dwelling the celestial palace of the three Baskets,
reveals as gods and goddesses the whole internal essence,
reveals as Mantra the entire murmur of the words,
reveals as enchantments everything which is of body, speech, and mind.
And he sets forth the Tantras of the Mahāyoga,

which are, according to the whole classification, five hundred
thousand
and the whole of which forms the eighteen root Tantras.
[There follows a list of the eighteen Tantras]

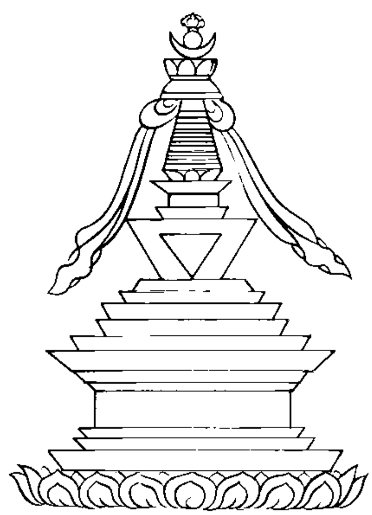
sku yi tantra sangs rgyas mnyam sbyor la
rtsa ba de las 'phros pa'i tantra gnyis
glang po rab 'bog glang po chur 'jug dang
rtsa rgyud sangs rgyas mnyam sbyor rang dang gsum
gsung gi tantra zla gsang thig le la
rtsa ba de las 'phros pa'i tantra gnyis
gcig las 'phros dang padma dbang chen rgyud
rtsa rgyud zla gsang thig le rang dang gsum
thugs kyi tantra gsang ba 'dus pa la
rtsa ba de las 'phros pa'i tantra gnyis
rtsa gsum 'dus dang ri bo brtsegs pa'i rgyud
rtsa rgyud gsang ba 'dus pa rang dang gsum
yon tan tantra dpal mchog dang po la
rtsa ba de las 'phros pa'i tantra gnyis
nam mkha' mdzod kyi byin rlabs tantra dang
dam rdzas bdud rtsi'i sgrub thabs tantra dang
rtsa rgyud dpal mchog dang po rang dang gsum
'phrin las tantra karmamāle la
rtsa ba de las 'phros pa'i tantra gnyis
kīla bzhi bcu rtsa gnyis tantra dang
sgrol ma brtsegs pa las kyi tantra dang
rtsa rgyud karmamāle rang dang gsum
mtshan nyid dang ni rgyud rnams thams cad spyi
gsang ba'i snying po dang ni bcu drug go
dam tshig sdom pa kun gyi gzhi ma ni
bkod pa rgyal po'i rgyud dang bcu bdun te
las bzhi 'phrin las kun gyi kha skongs sam
yon tan thams cad kyi ni mjug bsdu ba
thabs kyi zhags pa'i rgyud dang bco brgyad gsungs

For contemplation Padma saw the truths blended into one.
For meditation he practiced the three methods of samādhi.
For activity he realized completion through the ritual objects.
As fruit he obtained the ninth stage,
and as secret name he was called Ngarshin Dorje Chang.

Now there is in the land of Nepal
the cemetery Many Mounds Self-Formed,
being four and a half leagues in perimeter.
In the center is the stūpa Mount of the Split Lip Birds,
dwelling of the great lamia Kaśmalī.
In the south is the great tree of the tombs, the Yellow One,
where the croaking of many sorts of funereal birds resounds.
In the west is the lake with sugar cane from the water of the tombs,
haunted by a quantity of sepulchral creatures.
In the north is the cremation fire crackling
and in the crowds of the fire are larvae having the body of men and the heads of goats, sheep, dogs, cats, swine, birds;
there is also every kind of white and red skeleton.
In the east is the obituary wind Which Turns and Swirls
and in the wind a number of ghouls brandishing skeletons.
In the northeast, the king of the mountain of the tombs, perfumed with incense,
hides among the shelters of many creatures of the tombs,
a treasure of miraculous Gems.
In the southwest the flashing cloud of the airy regions,
head of thunder and body of lightning,
lifts with two hands heaps of men and fire
obscured by skeletons, skins and pulverized organs.
In the southeast is the yakṣa Mare's Mouth,
with the body of a man, the head of an ass, and the wings of a bird,
who vomits tigers, wolves and other wild beasts.
On his bow he adjusts bamboo arrows

and his whole red body is covered with tamed vultures.
Now in this great, terrible cemetery,
where he lived for five years, Padma made the Wheel of the Dharma turn for the ḍākinīs.
In the castle of the yakṣas he subdued the eight classes of gnomes with plague.
He reduced the three worlds, he subjugated the three domains,
and received the name of Senge Dradog.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the thirty-first canto,
The Sojourn in the Cemetery Mounds Formed by Themselves
Sealed Oaths



CANTO 32

The Sojourn in the Laṇkakūṭa Cemetery Where He Received the Name Padmasambhava

Now, it was in the palace Formed Alone,
azure colored and more than a league in height,
round-shaped, from which three rainbow-hued rays emanate,
that the Master of the Four Bodies, Samantadhara, was residing.
Dark blue, sitting upon a lion, he is clothed in eight cemetery aspects
with six ornaments of bones
and eight aspects of glory, and with six ornaments of jewels;
holding the vajra and a bell, he is embracing his Energy.
Into the presence of this master of the nine general and the nine
particular Vehicles,
and of all the Laws merged into a single one,
learned in the sByiti Yoga of the Great Contemplation,
Padmasambhava came.
And Samantadhara set forth excellently the hundred million
and seventy thousand Tantras of the Great Contemplation.
And again he set forth the *bKa' 'dus rgyal-po zug-pa rtsa-ba'i rgyud*,
the *'Gril-ba sdong-po gyes-ba yal ga'i rgyud*,
the *rGyas-pa lo 'dab smin-pa 'bras bu'i rgyud*,

the *bsDus-pa'i rygud* and the *Lung-gi rgyud*,
the *Man ngag rgyud* and the *rGya-cher bshad pa'i rgyud*.
Then, perfect body, the *Mi-phyed-pa yi mdo*,
perfect speech, the *Ma-'dres-pa yi mdo*,
perfect mind, the *Ye-shes sgo lnga'i mdo*,
perfect virtue, the *Gol sa bcad-pa'i mdo*,
perfect work, the *rNam grangs nges-pa'i mdo*,
triple perfect rule, the *rTsa-ba brtan-pa'i mdo*,
and the twenty-one Sūtras, particular and general.
He indicated the view, entitiless, without beginning, eternal;
he meditated on the Five Paths and Four Concentrations.
He realized the categories, the guiding ways appropriate for action.
He obtained as fruit the stage of the eighteen Tathāgatas,
and to him was disclosed the secret name of Samantadhara.

Then Padma journeyed to the land of Zahor
to the great cemetery Laṇkakūṭa,
which is six and a half leagues in circumference.
In the center is the stūpa Boy Who Makes Happy,
dwelling of the great lamia Caḍḍālī.
In the west is the large tree of the tombs of Baleva,
housing the nests of many birds from the tombs, which eat the fruits of the tree,
and a number of langurs and small monkeys which scatter skeletons.
In the north, in the funeral lake Faultless,
are makaras, sea horses, water oxen, water sheep,
water men, turtles, great fish, conch shells, and the rest.
In the east, the cremation fire Ravisher of Beauty
spreads flaming coals,
and within the fire, black bears, wild brown bears, and a quantity of wolves,
all vomit skeletons of all sorts of beings.
In the south is the obituary wind Turning in a Circle,
and within the wind are tents with flocks of sheep

which are carried to the depths of the heaven.
In the southeast is the rock of the lord King of the Mountain of the Tombs,
with the bones of many beings of the defunct tombs
and a treasure of all the possessions and of miraculous gems.
In the northeast is the ḍākinī Adamantine Conqueror of Demons
who arouses sexuality and vomits small children.
She has a cranberry red body, and wears trousers of blue cotton.
She has the beak of a peacock, the eyes of an owl,
wears the six ornaments of bone on her pure breast,
a mirror in the middle of her forehead,
a vajra circle tying the tuft of her hair,
and in her hands are yellow vajras.
In the southwest corner, the seven-headed Night of Time, Kaṣa,
with triple lion's head at the right and left
and a tiger skin in the guise of fur,
carries dry bodies, both fresh and decomposed,
brandishes a long lance with a black tuft of yak's tail,
and mounts a black horse with a cadaver for a saddle.
And in this great, frightful cemetery
Padma spent five years causing the Wheel of the Dharma to turn for the ḍākinīs.
Here he received the name of Padmasambhava.

Now, at that time, Ānandagarbha, son of a god,
transmigrated, as the one who is named Garab Dorje, Diamond Joy,
to India, to the Precious Hill of the Little One Who Plays.
King Dharmāśoka and his queen,
both of the noble lineage of the Welcome Ones,

had no son but had two daughters,
Trashi Yungdrung and Tsokgay.
Trashi Yungdrung was married,
while Tsokgay wished to live in piety.
So, on a white heifer yak she loaded her baggage
and, taking her servant with her,
she went to meditate in the park of the Three Fruits in the recess of the Cuckoo.
There, at midnight, she dreamed
that she was drinking nectar poured from a stone chalice.
And in the morning, a turquoise parrot
came and lit on the right shoulder of the princess and said:
"You shall bring a divine son into the world
who will be the teacher of gods and men.
His name will be Garab Dorje."
When the parrot flew away, the young girl said:
"I do not want a child at all; I have wanted to live in piety.
What has this beautiful bird said on my shoulder?"
And the following year, a son was born.
"What can I do with this fatherless child?" she thought,
and she had her servant put him into a cinder-pit.
Then at the end of seven days she remembered her former dream.
"Suppose he is a celestial incarnate being?" And she sent someone to see.
And when the person looked, the child was not dead,
but was seated in the ashes, playing and kicking.
Tsokgay rejoiced and gave him the name of Rolang Dewa, Happily Risen from the Dead.
Now, this child grew in one day
more than others grow in a month,
and in the same way, in a month more than others in a year.
When eight years had passed, he said to his mother:
"Where does Vajrasattva live? I will go to hear his Teachings,
for he makes the rain of the Dharma shower on all beings."

And his mother said, "Vajrasattva is invisible; he resides in the heavens,
and you can not see him. So stay at home, please!"
But it happened one day that the child was lost,
and when he reappeared shortly afterwards, he said:
"I have been to see Śrīvajrasattva to hear his Teachings,
and what Vajrasattva knows, I know."
His mother marvelled.
He then said to her, "I will now debate with five hundred great pandits."
Now five hundred great and very learned pandits had assembled,
among whom was the master of a theology school.
Tsokgay said to this pandit, "What you are not capable of, my son can do.
As you are the master of ceremonies for my father Dharmāśoka,
ask my father to arrange the debate!"
And the child went to the Precious Hill of the Little One Who Plays
and, entering into conference with the five hundred great pandits,
asked them to respectfully join their hands.
Although the king said that they would not, he wagered that they would.
"Even if it is only a tiny bit,
please consent to join your hands in devotion."
And the pandits, having consulted each other, declared:
"We cannot." And the king said, "Then let them be amputated!"
But the child convinced them to join their hands.
The child then debated with them and the pandits were conquered.
Although they had discoursed on all the Vehicles, they could not sustain debate.
"Oh, marvelous!" they said, "The Buddha is appearing!
Ah, the Dharma is appearing! The Saṇgha is appearing!"
And they called the child Pauṇḍiya of Happiness.
The king, out of great pleasure, called him Diamond of Cheerfulness.
The mother, smiling, called him Diamond Smile.

The people of the country, joyous, called him Diamond Joy.
At that time, the king of Siṃhala,
Mañjuśrīmitra the scholar,
who was the son of king Kumāraśrī,
went away for recreation to an island in the sea.
He did not remain long, and as he was returning,
a white child wearing trousers of blue cotton
promised a ninth vehicle, higher than the others: the Atiyoga.
All the pandits cried: "Supercaution!
Let him be banished to the frontier! We must have an end of this."
But Mañjuśrīmitra arrived with his servants
and met Garab Dorje, the Buddha incarnate,
in the country Uḍḍiyāna on the island of the Dhanakośa,
in the great temple of Dhahena,
sitting and expounding the Dharma.
When Mañjuśrīmitra came into his presence, he could not
sustain Garab Dorje in debate, not having obtained the Doctrines,
the knowledge of the sages or initiates.
He felt remorse for having argued so strongly
and, since it had led him astray, he wished to cut out his tongue.
So he sent the brother of a servant to ask for a razor.
But Garab Dorje said, "Why do you want a razor?"
Mañjuśrīmitra replied, "Against you my tongue has accumulated faults. I am going to cut it out."
And the child said, "It is the heart which expresses itself through the tongue; its faults will not be erased.
Learn through the Laws of the Initiations how to be never wrong, and always wise.
I will set forth a Dharma in which my thoughts are applied."
And mixing together completely the Doctrine,
he composed *gSer zhun*, a commentary of the treatise of the Awakening.
And this discourse, having become famous, has covered the surface of the earth.

Now Padmasambhava came to Garab Dorje
who taught him the seventeen Tantras of the *rDzogs-chen snying-thig rgyud*,
the Tantra of the *sNgags srungs nag-mo'i rgyud* and the eighteen sections,
the *Gol sa gcod-pa glang-po sun 'byin rgyud*,
the *rGyal-po lta-ba la zo'i rgyud*,
and the *Bram-ze theg-pa shan 'byed rgyud*.
He taught the twenty-one thousand parts of the *kLong dgu*
and the *Sems nyi*, which offers the supreme explanation of the Essence Body.
Innate knowledge dominating the three regions altogether,
mind which nothing stops, Buddha whom nothing changes,
Garab Dorje, good fountain of the Dharma,
knew everything, and Padma assimilated it.
He concentrated on the Absorption in the Pure Void and on the Plane of Essence which proceeds from it,
and on the meditation which is self-created and unfeigned.
He practiced abstention from accepting or rejecting pain or Awakening.
He obtained, as fruit, salvation through oneself, free from renouncing or acquiring.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the thirty-second canto,
The Sojourn in the Laṅkakūṭa Cemetery
Sealed Oaths



CANTO 33

The Sojourn in the Cemetery Pile of the Worlds Where He Received the Name Dorje Dradog

Now there is in the land of Uḍḍiyāna
the large cemetery Lotus Pile,
having a circumference of a league and a half.
In the center is a stūpa which arose alone and is self-luminous,
where dwells the great lamia Puṣkaśī.
In the southeast is the marvelous tree of the tombs, the Mango,
frequented by many sinister birds.
In the southwest is the dark green lake of the water of the tombs
where fish of the tombs multiply; nearby are the sepulchres and the frogs of the tombs
and many white daughters of the gandharva
who devour all the dead from the water of the tombs.
In the northwest is the funeral fire Heat Which Burns the Sight
and, in the midst of the fire, many daughters of the God of the Wind,
with flesh yellow and white, mounted on heifers, brandishing skeletons.
In the northeast is the funereal wind Great Amplitude
and, in the gusts, warriors covered with armor and doing battle.
In the east, on the mountain of the tombs Beautiful Tooth,
many fierce creatures of the tombs sleep.

In the south multicolored ḍākinīs of knowledge
are writing and reading, meditating, explaining and predicting
on the Three Yogas, treasure of the inexhaustible Dharma.
In the north the multitude of gods of discrimination assemble.
In this great cemetery of terror, Padma,
with his back to the stūpa, turned the Wheel of the Dharma for five years.
And the white ḍākinī Śāntarakṣita
covered below with trousers of white cotton,
holding a bowl full of blood in her hand
and having a garland of dried skulls tying her chignon,
remained kneeling before Padmasambhava
and learned how to wish for the union which saves.
Here he received the secret name of Senge Dradog.

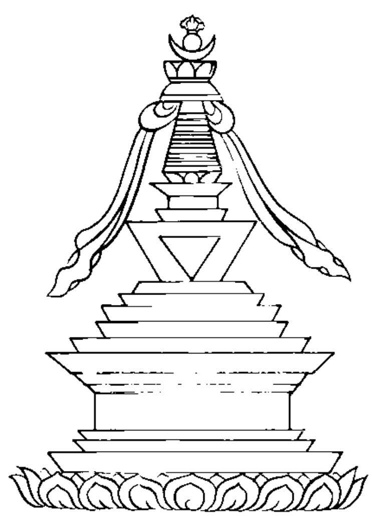
Now, in the cemetery Piled-up Black Clouds
the noble Guarantor of Perfect Joy appears as Vajrapāṇi;
he manifests in a brilliant form a luminous body which one cannot touch.
His untied hair is held back by a piece of blue silk;
in his right hand he holds a golden vajra,
and with his left he rings a silver bell.
Thus, from Vajrapāṇi, who was like a segment of the rainbow,
Padma heard the perfect Tantra of the Anuyoga.
He also heard the *gSang-sngags bla-med don rdzogs 'dus-pa'i rgyud*,
the nine general Tantras and the fifteen special Tantras.
He also heard the ten or so hundred particular Tantras,
and the eight sections of the *Guhya-mūla garbha tantra*.
He heard the *rDor sems sgyu-'phrul gsang-ba'i snying-po*,
and the *Rol-pa mngon rdzogs lha-mo sgyu-'phrul*,
the *dKyil-'khor rdzogs-pa sgyu-'phrul brgyad*,
and the *'Phrin-las rdogs-pa sgyu-'phrul bzhi bcu-pa*,
the *Ye-shes rang snang sgyu-'phrul bla-ma*,
and the *Yon-tan mthar-phyin sgyu-'phrul brgyad cu*,

appendices explaining vows,
the *sGyu-'phrul dra-ba* embracing the Sacred Canon, all of which
Vajrapāṇi masterfully blended together.

Next, Padma came to the land of Khotan, to the great cemetery Pile of the Worlds,
having a circumference of three and a half leagues.
In the center, is the self-rising stūpa Ke'uśa,
where dwells the great lamia, the Lady of the Charnel Houses.
In the northwest, is the marvelous tree of the tombs Pleasant Abode,
where venomous coiled serpents, surrounded by the swine
and the birds of the tombs, all feed on the flesh of children.
In the northeast, in the fragrant lake of sepulchral water,
the swarming creatures of the water eat other creatures,
some skeletons, some moribund,
some fleshless, some already half-devoured,
some still alive, to be eaten from top to bottom;
and young girls of the Kumbhāṇḍa
skin all the dead creatures of the water of the tombs.
In the southeast, in the fire of the funerals,
white and black boars vomit out skeletons.
In the southwest, in the obituary wind Whirling,
the Genies of the Sun, mother, son, and brother, take refuge, exhausted.
In the north, the living king of the mountain of tombs
projects like sparks a quantity of fireflies.
In the east many creatures of the tombs are there, some dead,
others ill, others convulsed with agony,
others as skeletons, others deeply cut with arrows,
others full of life, others in their youth,
with apparent riches and treasures of gems.

In the south, Balang with the face of a bull,
a leopard fur on his black body,
a long javelin with a skull in his hands,
and a makara, brilliant like a fish, on his back,
mounts a white swine, with a cadaver in the guise of a saddle.
And in the west, mounted on an ox, red Kālī, a noble lady,
holds a trident and a skull filled with blood, and devours human hearts.
Now in this great and terrible cemetery,
sojourning five years, Padma turned the Wheel of the Dharma for the ḍākinīs.
And he received the name Dorje Drolod.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the thirty-third canto,
The Sojourn in the Cemetery Lotus Pile
Sealed Oaths



PORTFOLIO TWO

THE EIGHT MANIFESTATIONS AND BIOGRAPHY OF PADMASAMBHAVA



PLATE 6

༄༅། །ཨོཾ་སྭསྟི། མཁའ་ཁྱབ་ཡེ་ཤེས་སྒྱུ་འཕྲུལ་དྲྭ་བའི་གར། །ཅི་ཡང་སྟོན་མཛད་མཚོ་སྐྱེས་རྡོ་རྗེ་འཆང་། །
མགོན་ཆོད་ནུ་མཐར་རྟེན་རྡུབ་མོས་ནོ་འོ་རྟེན། །དམ་ཆོས་སྣང་བ་མཐའ་ཡས་ཀྱི་རྒྱལ་འབད་ལས་བསྐྱབས། །འདི་ཡས་བདག་གིས་བསོད་ནམས་
གང་ཐོབ་མཐུས། །ཇི་སྲིད་ཚོགས་མཐོང་ཐོས་དྲན་རེག་སེམས་འབྲེལ་བཅས་འགྲོ། །སྤྱི་དང་ཁྱད་པར་རྗེས་འབྲང་ཕྱིན་བརླབས་ནས། །ཚོགས་གཉིས
བསམ་པ་ལྷུན་གྲུབ་བཀྲ་ཤིས་ཤོག། །ཅེས་རང་གི་སློབ་སྤྲུལ་བདུན་པའི་ཐང་ཡིག་ཤེལ་བྲག་མ་ལྟར་སྒྲུབ་པའི་སྣམ་ཐང་བཀོད་པ་རྒྱལ་བ་སྦྱོར
གསར་བ་ཞེང་ཀྱི་རྒྱལ་ཁྱབ་སྔོན་ཆོག་འདི་འདང་འཛིན་སྤྲུལ་ཡེ་ཤེས་རྡོ་རྗེ་ལ་གཞིས་སྤྲུལ་དང་བཅས་སྐྱེ།།

(དབུས་གཙོ་ཐང་འདིར་)

ལེའུ་དང་པོ་ནུབ་བདེ་བ་ཆེན་པོའི་ཞིང་ཁམས་ན་བཞུགས་པ།

གཉིས་པ་སངས་རྒྱས་འོད་དཔག་མེད་ཀྱིས་སྤྲུལ་པ་བཏེ་ཚུལ།

གསུམ་པ་འཇིག་རྟེན་གྱི་ཞིང་ཁམས་པས་ཟླ་གྲིས་མི་ཁྱབ་པར་འགྲོ་དོན་མཛད་ཚུལ།

བཞི་པ་རྡོ་རྗེ་འཆང་གི་སྤྲུལ་པ་ཞིང་ནས་ཉམས་པར་སྣང་བྱེད་ཀྱི་བུ་ལྔ་པ་དང་བཅས་རྒྱུ་ཚུལ།

ལྔ་པ་གདུལ་ཞིང་རུ་དྲའི་སྐྱེ་རྒྱུད་བསྟན་པ།

དྲུག་པ་རྡ་ཐག་ནག་གིས་རུ་དྲ་བདུད་ལ་ཚུལ།

བདུན་པ་རྒྱལ་འཁོར་བདུན་ལྡན་རྡོ་རྗེས་ཟང་སྒྲུབ་སྟོང་རྩ་གཉིས་ལ་དབང་བསྐུར་ཞིང་ལུང་བསྟན་ཚུལ།

བརྒྱད་པ་བསྟན་པ་གཉིས་ལྡན་བྱུང་ཚུལ།

དགུ་པ་གཙུག་ལག་རིགས་བཟང་གི་སྲས་སུ་འཁྲུངས་ཚུལ།

བཅུ་པ་སྨིན་ལྡན་རྒྱལ་ཁམས་བསྟན་པ་གཉིས་ལྡན་གྱིས་བདུལ་ཚུལ།

བཅུ་གཅིག་པ་རྒྱ་གར་ཆོས་ཕྱུང་བརྩོན་པར་བསྟན་པ་བཅས་པ་བཞུགས།།

PLATE 6 Guru Padmasambhava

PLATE 7 Guru Tsokyi Dorje. Canto 1: The Buddha Amitābha abides in the Western Paradise. Canto 2: The emperor Sangbo Chog sends his servants to pluck a marvelous lotus growing in the Milky Sea as an offering to the Three Jewels. Within another lotus flower are discovered five miraculous youths: Vajra, Buddha, Ratna, Padma, and Karma Todtreng Tsal—who are invited to the palace. Canto 4: The investiture of the five radiant sons. Canto 5: A wealthy householder and his servant become monks under the bhikṣu Tubpka Shunukyuwa. The householder, Tarpa Nagpo, quarrels with his fellow monk and with his teacher—and is reborn as a powerful demonic being who rules over gods and men. Canto 6: After Tarpa Nagpo is subdued he becomes the Dharma protector Mahākala. Canto 7: The Emperor Dṛtarāṣṭra has one thousand and two sons who will be the thousand Buddhas of the Golden Age. Canto 8: The monk Gautama is blamed for the murder of the courtesan Bhadrā and is burned alive. Canto 9: The prince Śāntarakṣita must let his brother have the throne. He is then exiled, and abides in a cemetery, where he subdues the demons.

[Grids, showing corresponding locations on the respective plates, are included at the end of the document, to preserve page-numbering sequence.]



PLATE 7

༄༅། །པདྨ་བཀའ་ཐང་། （གཡས་དང་པོ་འདི་ར） གུ་རུ་མཚོ་སྐྱེས་རྡོ་རྗེ་གཙོ་འཁོར་བཅས་ཏེ།
ལེའུ་བཅུ་གཉིས་པ་ཨོ་རྒྱན་ཡུལ་གྱི་ཡུལ་རབས་གསུངས་ཚུལ།
བཅུ་གསུམ་པ་རྒྱལ་པོ་སྤྱན་མེད་འབྱོར་ལྡན་གྱིས་དཀོར་མཛོད་སྦྱིན་པ་བཏང་ཚུལ།
བཅུ་བཞི་པ་གཟིགས་པ་ལྔ་ལྡང་ས་ཧྲི་མེད་མ་དངས་ལྡན་ཡོན་ཏན་བརྒྱད་ལྡན་མཚོ་རབས་བསྟན་ཚུལ།
བཅོ་ལྔ་པ་རྒྱལ་པོ་ཨིནྡྲ་བོ་དྷི་ནོར་མ་ཕར་བསྟན་ཚུལ།
བཅུ་དྲུག་པ་རྒྱལ་པོ་ཨིནྡྲ་བོ་དྷིས་ཡིད་བཞིན་གྱི་ནོར་བུ་ལོན་ཚུལ།
བཅུ་བདུན་པ་རྒྱལ་པོ་ཨིནྡྲ་བོ་དྷི་དང་ཞལ་མཇལ་བཞིན་དེ་ནས་འབྲེལ་བརྟགས་ཚུལ།
བཅོ་བརྒྱད་པ་ཨིནྡྲ་བོ་དྷིས་ནོར་བུ་པ་གསོལ་བ་བཏབ་ཚུལ།
བཅུ་དགུ་པ་མེ་ཏོག་ཀུ་ཏྲ་སྐར་རིགས་ས་ཡལ་ལས་སྤྲུལ་པ་འགྱུར་བ་ལྔམས་ཚུལ།
ཉི་ཤུ་པ་མཚོ་རྒྱན་ཡུལ་བ་ཡི་རྒྱལ་སྲིད་བཟུང་ཚུལ་བཅས་བཞུགས།།

PLATE 8 Guru Urgyan Dorje Chang. Canto 12: The self-arising stūpa lies in the middle of the Palace of Nine Tufts. Canto 13: It is a time of famine in Uḍḍiyāna. While gathering lotus flowers for food, a minister discovers a child in one of the lotuses, and carries the child to the king. Canto 14: The glacial lake of Dhanakośa will be the birthplace of Padmasambhava. Canto 15: King Indrabhūti distributes his royal treasure to the seers who say that their prayers will gain for him a son. Canto 16: In order to gain the Wish-Fulfilling Jewel, the king travels across the sea to the Land of Gems where he obtains the Jewel. Canto 17: Upon returning to Uḍḍiyāna, the king meets with Padmasambhava, who has been born from the lotus in the lake of Kośa. On the way to the palace with the king, Padmasambhava sees a fisherman and realizes that holding a kingdom is like being a fish caught on a hook. Canto 18: Padmasambhava lives in the palace as a prince. Canto 19: The lake of Dhanakośa symbolizes the eight manifestations of Padmasambhava. Canto 20: Padmasambhava meditates in the garden of the palace. Worried that the prince is unhappy, the king finds a maiden—pure and lovely—and the Prince accepts her as his queen.

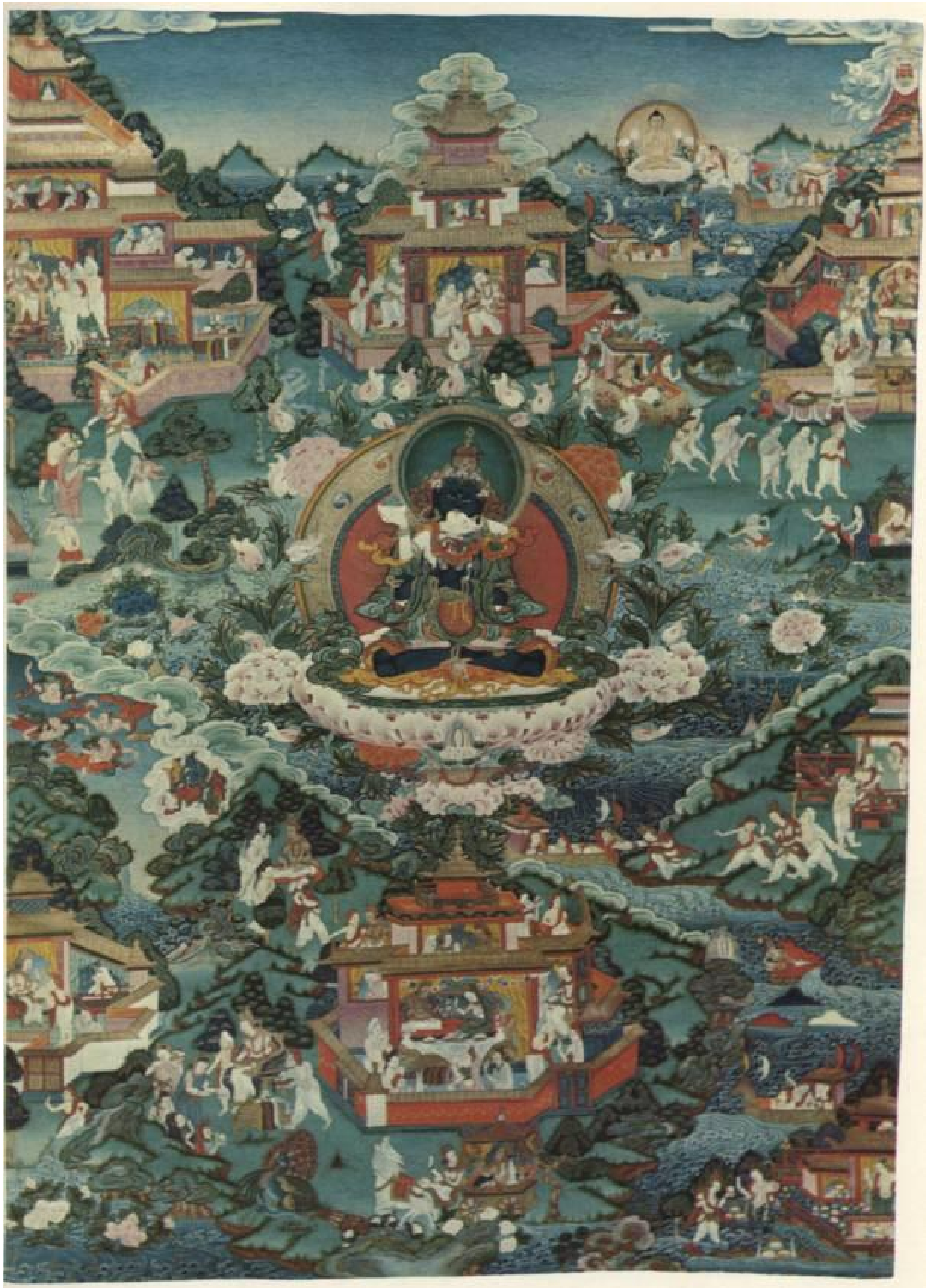


PLATE 8

༄༅། །པདྨ་བཀའ་ཐང་། (ཀ་ཡིག་ནང་ཡོད་འདི་) གུ་རུ་པདྨ་སམྦྷ་ཝ་རྡོ་རྗེ་ཞབས་ཏེ།
ལེའུ་ཉེར་གཅིག་པ་ལ། ཨོ་རྒྱན་ཡུལ་གྱི་རྒྱལ་སྲིད་སྤང་ཚུལ།
ཉེར་གཉིས་པ་དུར་ཁྲོད་བསིལ་བ་ཚལ་དུ་བཏོན་ཏེ་བརྟུལ་ཞུགས་ཚུལ།
ཉེར་གསུམ་པ་བགྲང་སྐར་རྩིས་ལ་སྦྱངས་ཚུལ།
ཉེར་བཞི་པ་སྨན་ལ་སྦྱངས་ཚུལ།
ཉེར་ལྔ་པ་རིགས་པ་རིག་གནས་ལྔ་ལ་མཁས་པར་སྦྱངས་ཚུལ།
ཉེར་དྲུག་པ་སྔགས་རབ་ཏུ་བྱུང་ཚུལ།
ཉེར་བདུན་པ་ཀུན་དགའ་བོ་ལས་རྒྱལ་མཚན་ཉིད་ཀྱི་ཐེག་པ་སྦྱངས་ཚུལ།
ཉེར་བརྒྱད་པ་ཀུན་དགའ་བོས་མདོ་སྡེ་པའི་ལོ་རྒྱུས་བཅས་བཞུགས་སོ།།

PLATE 9 Guru Padmasambhava. Canto 21: Vajrasattva predicts that the time has come for Padmasambhava to renounce the throne. The murderer Mṛṇāla has transmigrated into a bee, and the courtesan Bhadrā into the son of one of the king's men—so the Prince causes the bee to kill the boy. The Prince then obtains permission from the king to leave the palace. With the vajra and khatvāṇga, the Prince causes the death of two other members of the household, and he is thus exiled. Ḍākinīs escort the Prince to the cemetery of Chilly Grove. Canto 22: Padmasambhava abides in the cemetery of Chilly Grove where he subdues the demons and teaches the ḍākinīs. At Ga'u Sod he brings forth a child not yet dead and the king of the country makes war; alone Padma defeats the army. Canto 23: Padmasambhava learns the astrological sciences from Arjuna the Seer. Canto 24: Padma learns the medical sciences from Jīvakakumāra. Canto 25: Padma learns linguistics from Kungi Shenyen, and various crafts from Viśvakarma and a village woman. Canto 26: Padmasambhava learns the Tantras from the Master Prabhati and is given the name the Bodhisattva Sumitra. Canto 27: Padmasambhava becomes a bhikṣu under Ānanda. Canto 28: Ānanda tells Padmasambhava of the Buddha's prophecies concerning the future of the Teachings.



PLATE 9

༄༅། །བརྒྱ་བཀའ་ཐང་། (ཀ་ལ་ཤ་ཀ་ཉིས་པ་འདིར) གུ་རུ་བློ་ལྡན་མཆོག་སྲེད་ཀྱི་འཁོར་ཡུག་མ་དེ།
ལེའུ་ཉེར་དགུ་པ་དུར་ཁྲོད་སྐུ་ལ་རྫོགས་ལ་སྟོན་བཞུགས་ལ་ཕྱག་འཚལ།
སུམ་ཅུ་པ་དུར་ཁྲོད་བདེ་ཆེན་བརྡལ་བ་དུ་བཞུགས་ལ་ཕྱག་འཚལ།
སོ་གཅིག་པ་དུར་ཁྲོད་ལྷུན་གྲུབ་བརྩེགས་སུ་བཞུགས་ལ་ཕྱག་འཚལ།
སོ་གཉིས་པ་དུར་ཁྲོད་ལང་ཀ་བརྩེགས་སུ་བཞུགས་ལ་ཕྱག་འཚལ།
སོ་གསུམ་པ་དུར་ཁྲོད་པདྨ་བརྩེགས་པར་བཞུགས་ལ་ཕྱག་འཚལ་བ་བཅས་སོ།།

PLATE 10 Guru Lodan Chogsed. Canto 29: As Shākya Senge, Padmasambhava travels to the cemetery of Bodies' End in Baiddha. In this cemetery where skeletons issue from lotuses, Padma teaches the ḍākiṇīs for five years, and is given the name Nyima Odzer. Canto 30: As Nyima Odzer, Padmasambhava travels to the heaven of Akaniṣtha where he receives teachings from Samantabhadra. He then travels to the cemetery Radiant Beatitude in Kashmir where he protects a man who has been sent to the cemetery for murdering a Bonpo over a cow. In this cemetery Padmasambhava is given the name Lodan Chogsed. Canto 31: Vajrasattva in the heavens teaches Padmasambhava the Mahāyoga. Padma then travels to the cemetery Mounds Formed by Themselves in Nepal where he teaches the ḍākinīs and receives the name Senge Dradog. Canto 32: Padmasambhava abides in the Laṇkakūṭa cemetery of Zahor where he receives the name Padmasambhava. Garab Dorje is born to a princess of great chastity. When Garab Dorje is still a child he receives Teachings from Vajrasattva in the heavens, and returns to debate with five hundred pandits. Canto 33: In the land of Uḍḍiyāna, Padmasambhava abides in the cemetery Lotus Pile where he receives the name Senge Dradog. Padmasambhava then abides in the cemetery Piled-up Black Clouds, and later travels to the cemetery Pile of the Worlds in Khotan where he receives the name Dorje Drolod.



Plate 10

༄༅། ། པདྨ་བཀའ་ཐང་། (གཡོན་གཉིས་པར) གུ་རུ་པདྨ་རྒྱལ་པོ་གཙོ་བོར་བྲིས་པ་ནི།
ལེའུ་སོ་བཞི་པ་དུར་ཁྲོད་གསང་ཆེན་རོལ་པར་བཞུགས་ཚུལ།
སོ་ལྔ་པ་སྤྱན་རས་གཟིགས་ཀྱིས་ལུང་བསྟན་ནས་རྒྱ་ནག་ཡུལ་དུ་བཞུགས་ཚུལ།
སོ་དྲུག་པ་ཤན་པ་སངས་རྒྱས་བསྟན་པ་བསྒྱུར་ཐབས་མཛད་ཚུལ།
སོ་བདུན་པ་བག་ཌུལ་ཏྲ་རིའི་ཞིང་བཅས་ས་གཟིགས་ཚུལ།
སོ་བརྒྱད་པ་ལྷ་ལྕམ་མནྡཱ་ར་བ་ཁྲམ་ཐམ་ཟེ་རེ་སྤྱུག་རྣ་ང་ཚུལ།
སོ་དགུ་པ་ལྷ་ལྕམ་མནྡཱ་ར་བས་ཁྱིམ་ཐབས་སྤངས་ནས་ཆོས་མཛད་ཚུལ་བཅས་ལ་བཞུགས།།

PLATE 11 Guru Padma Gyalpo. Canto 34: In the cemetery of Sleep in the Mysterious Paths of Beatitude, Padmasambhava, as the bhikṣu Kunga Monlam, obtains teachings from the ḍākinī Sangwa Yeshe. After this, Padma obtains teachings from Śrī Siṃha and in the cemetery of the Mysterious Apparitions, Padma teaches the ḍākinīs and is given the name Todtreng Tsal. Canto 35: In China, Padmasambhava obtains the teachings of the Astrological Calculations from Manjuśrī, and then teaches them in turn. Canto 36: Padmasambhava subdues the land of the Butchers. Canto 37: Princess Mandāravā is born in the kingdom of Zahor. When she reaches a marriageable age, many powerful kings arrive in Zahor to ask for her hand in marriage. Canto 38: Princess Mandāravā angers her father by refusing to marry any of her suitors. Canto 39: Princess Mandāravā runs away from the palace, strips off her finery, and dedicates herself to the Dharma.

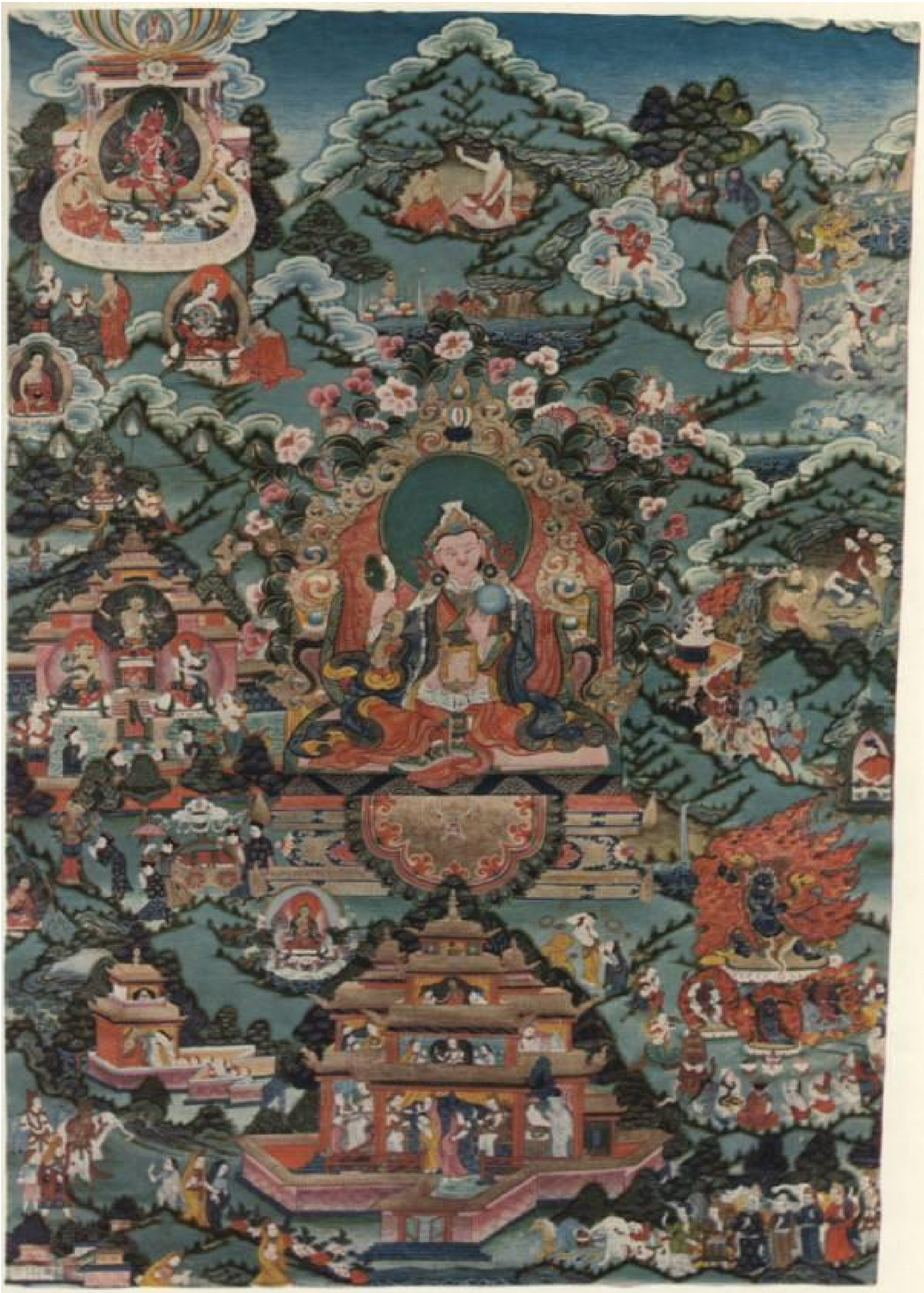


PLATE 11

༄༅། ། པདྨ་བཀའ་ཐང་། (གཡས་གསུམ་པ་འདིར) གུ་རུ་ཤཱཀྱ་སེང་གེ་གཙོ་བོར་བྱས་ཏེ།

ལེའུ་བཞི་བཅུ་པ་ལྷ་ལྕམ་མནྡཱ་ར་བ་དང་མཇལ་འཕྲད་མཛད་ཚུལ།

ཞེ་གཅིག་པ་ཟ་ཧོར་རྒྱལ་པོས་གསོན་བསྲེགས་མཛད་ཚུལ།

ཞེ་གཉིས་པ་ཟ་ཧོར་ཡུལ་དུ་མཐའ་དམག་བཟློག་ཚུལ།

ཞེ་གསུམ་པ་ཟ་ཧོར་རྒྱལ་འབངས་ཆོས་ལ་བཀོད་ཚུལ།

ཞེ་བཞི་པ་ལྷ་ལྕམ་དང་བཅས་མ་ར་ཏི་ཀར་ཚེ་རིག་འཛིན་གྲུབ་ཚུལ།

ཞེ་ལྔ་པ་རྒྱལ་པོ་ཨ་ཤོ་ཀ་ཆོས་ལ་བཙུད་ཚུལ།

ཞེ་དྲུག་པ་ཐེ་ནའི་ཡུལ་དང་སིངྒ་ལའི་ཡུལ་ཆོས་ལ་བཀོད་ཚུལ།

ཞེ་བདུན་པ་བྷངྒ་ལའི་རྒྱལ་ས་འཕྲོག་ཚུལ།

ཞེ་བརྒྱད་པ་ཨོ་རྒྱན་ཡུལ་ཁམས་འདུལ་བར་དགོངས་པ་བཅས་པ་བཞུགས།།

Plate 12 Guru Shākya Senge. Canto 40: Padmasambhava, seeing that it is time to instruct Princess Mandāravā and her retinue, appears to them as an eight year old child sitting cross-legged in the sky above their garden. The princess faints; Padma arouses her, and proceeds to teach her the Dharma. Canto 41: The king finds Padmasambhava in the princess's palace and has him burned alive. When Padma does not die, the king asks for forgiveness. He offers the throne to Padma, and then he himself draws the chariot which carries Padma to the palace. Canto 42: Padmasambhava defends the land of Zahor with a mighty bow. Canto 43: Padmasambhava teaches the king and the princess Mandāravā. Canto 44: Padmasambhava and Mandāravā receive blessings from Amitābha. Canto 45: Princess Mandebhadrā gives up her life to feed the beasts in the cemetery. Aśoka attempts to burn Padmasambhava (the bhikṣu Indrasena), at the stake. When Padma is unharmed, Aśoka turns his mind to the Dharma. Canto 46: The young Nāgārjuna receives medical teachings from the bhikṣu Indrasena and is given the throne to share with his brother. Nāgārjuna gives up the throne to become a bhikṣu. Āryadeva is born from a lotus and studies with Padma. Canto 47: With the help of Mandāravā the throne of Bengal is overthrown. Canto 48: Padmasambhava appears as Ḍombhi Heruka, and the beer-seller Vinasā becomes his disciple. The king of Uḍḍiyāna is bitten by an asp, and Vinasā is sent to gather water from the Milky Sea to cure the king.



Plate 12

༄༅། །པདྨ་བཀའ་ཐང་། (གཡོན་གསུམ་པ་འདི་) གུ་རུ་ཉི་མ་འོད་ཟེར་གཙོ་བོར་བྱས་ཏེ།
ལེའུ་ཞེ་དགུ་པ་ཨོ་རྒྱན་རྒྱལ་ཁམས་ཚོགས་ལ་བཙུན་དཀྲུལ།
ལྔ་བཅུ་པ་རྒྱ་གར་ཞབ་བྲུབ་ཅན་གྱི་ཚེ་རྣམ་ས་ཚོས་ལ་བཙུན་དཀྲུལ།
ང་གཅིག་པ་ཟ་ཧོར་གླིང་དང་གསེར་གླིང་དུ་སྟེགས་པ་བཏུལ་ཚུལ།
ང་གཉིས་པ་རྒྱལ་པོའི་སྲས་ནི་ཁྲབ་འཛུགས་ཐུབ་པ་ཚུལ།
ང་གསུམ་པ་བལ་ཡུལ་དུ་ཤཱཀྱ་དེ་ཝཱ་ལ་ཆོས་གསུངས་ནས་གཏེར་སྲུང་བཅོལ་ཚུལ་བཞུགས།།

PLATE 13 Guru Nyima Odzer. Canto 49: Padmasambhava travels with Mandāravā to Uḍḍiyāna. The ministers, seeing him with a woman not his wife, bind them together and attempt to burn them at the stake. When the king sees the funeral pyre he realizes that it must be Padmasmabhava, and finding that it is, invites him to the palace. Canto 50: Padmasambhava and Mandāravā travel to the land of the Good Drummers. There Mandāravā takes the form of a tiger to suckle a young child who has been left in the cemetery with her dead mother. When the child grows up, Padmasambhava becomes her teacher. Canto 51: Padmasambhava defeats the tīrthikas who would debate with him. King Namkhay Shugchen's ugly son gains a wife by force, and Padma leads them both to the Dharma. When the king attempts to kill Padma, the funeral pyre turns into a stūpa. Canto 52: The tīrthikas under Nagāviṣnu take over Bodhgaya. Padmasambhava, in a dream, causes a young woman to become with child. This child and the fish Kaśa destroy the king and his court. The boy then becomes a bhikṣu, and is chosen as the next king of Bodhgaya when an elephant puts a Kalaśa on his head. Canto 53: Padmasambhava travels to Nepal where he instructs Shākyadevī, and subdues many demons who are then set to watch over the Dharma treasures which he has hidden for future generations.



PLATE 13

༄༅། །བསྡུས་པ་ཀ་བཞང་། (གཡས་བ་ཞི་བ་འདིར) གུ་རུ་སེང་གེ་སྒྲ་སྒྲོགས་མཛོད་པོར་ཞུས་ཏེ།
ལེ་ནུ་ང་བཞི་པ་ཁྲི་སྲོང་ལྡེའུ་བཙན་སྐུ་བ་ཁྲུངས་ནས་རྒྱལ་སྲིད་བཟུང་ལེའུ།
ང་ལྔ་པ་བོད་ཀྱི་རྒྱལ་པོས་ཐུགས་མདངས་གཙུག་ལག་ཁང་བཞེངས་བློན་པོ་ལ་གདམས་ང་བསྒྲུར་ལེའུ།
ང་དྲུག་པ་བཅས་མ་ཡས་པ་གཙུག་ལག་ཁང་བཞེངས་བཅུ་འདུ་རི་ལེའུ།
ང་བདུན་པ་བོད་ཀྱི་རྒྱལ་པོས་མཁན་ཆེན་བོ་དྷི་ས་ཏྭ་གདན་དྲངས་ལེའུ།
ང་བརྒྱད་པ་མཁན་པོ་བོ་དྷི་སཏྭས་སློབ་དཔོན་ཆེན་པོ་ཡུང་བསྟན་ལེའུ།
ང་དགུ་པ་རྒྱལ་པོའི་པོ་ཉ་མཆོག་པ་དང་སློབ་དཔོན་མཇལ་བའི་ལེའུ།
དྲུག་ཅུ་པ་བོད་ཀྱི་ལྷ་འདྲེ་བདུད་ལ་ཞིང་དམ་ལ་བཏགས་ལེའུ།
རེ་གཅིག་པ་བོད་ཀྱི་རྒྱལ་པོ་དང་སློབ་དཔོན་མཇལ་བ་འཕྲད་མཛད་ལེའུ།
རེ་གཉིས་པ་དཔལ་གྱི་བསམ་ཡས་ས་བ་ཞེངས་ཏེ་བཏོན་པའི་ལེའུ་བཅས་པ་ལུགས།།

PLATE 14 Guru Senge Dradog. Canto 54: Trisong Detsen becomes king of Tibet and takes an interest in the Dharma. Canto 55: King Trisong Detsen decides to build a monastery. Canto 57: The King sends envoys to India to invite the great Abbot Śāntarakṣita to Tibet. The Abbot, after his long journey from India, meets with the king. Canto 58: The construction of Samye is begun; but the nāgas and the demons hinder progress. The Abbot thus tells the king to invite Padmasambhava to Tibet. Canto 59: King Trisong Detsen's messengers meet with Padmasambhava in Nepal and invite him to Tibet. Canto 60: As Padma travels into Tibet, he subdues the many fierce ḍākinīs and demons who would hinder the spread of the Dharma. Canto 61: Padmasambhava decides to meet with the king. After making clear why he will not bow down to him, Padmasambhava singes the king's robe. Canto 62: Padmasambhava blesses the soil of the future monastery, and arranges for the gods and demons to help with the construction. In order to subdue the demons, Padma meditates in the form of a garuḍa holding a snake in its mouth. The king breaks the spell and frees the nāgas. The Guru meditates in a tent by the nāgas' lake and the nāgas cause great amounts of gold to wash ashore.



PLATE 14

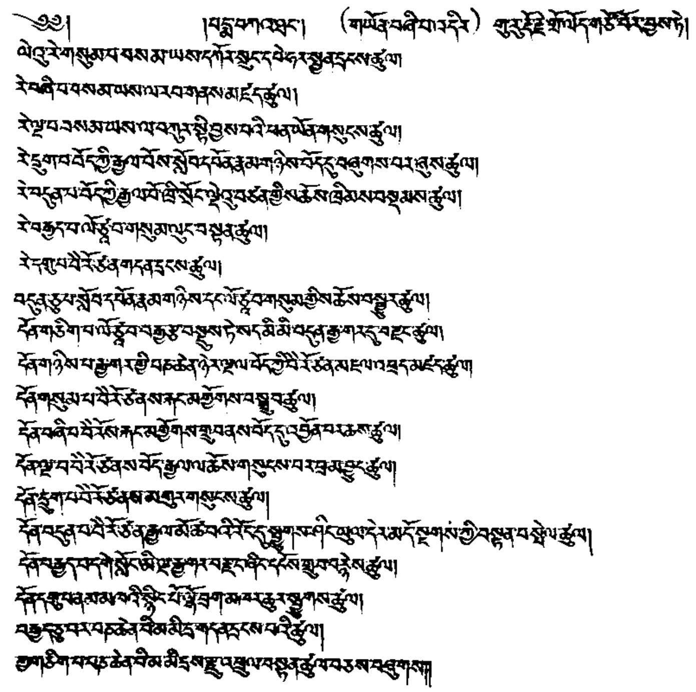


PLATE 15 Guru Dorje Drolod. Canto 64: The consecration of Samye Monastery. Canto 66: King Trisong Detsen asks Śāntarakṣita and Padmasambhava to remain in Tibet. Canto 68: When there is difficulty in teaching a group of young Tibetans how to translate, the king turns to Padmasambhava who tells him of the young Vairotsana who will be able to easily learn the art. Canto 69: The king and six ministers travel to Nyemo Sands to meet the young Vairotsana. Canto 71: The one hundred and eight lotsawas are assembled. Canto 73: Vairotsana obtains teachings from the Indian pandits. Canto 74: Vairotsana is hindered from returning to Tibet. Canto 75: Having returned to Tibet, Vairotsana is accused of sorcery and condemned to death. Canto 76: Vairotsana is banished to the Ravines of Gyalmo Tsawa. Canto 77: In Gyalmo Tsawa, Vairotsana is tossed first into the reptile ditch and then into the lice ditch. Finally he is removed from the ditches and the people of the land ask his forgiveness. Canto 78: Namkhay Nyingpo and four other bhikṣus from Tibet meet with the Guru Hūṃkara. Canto 79: Namkhay Nyingpo is exiled from Tibet. Canto 80: The Dharma is translated in Samye monastery. Canto 81: Vimalamitra arrives in Tibet.

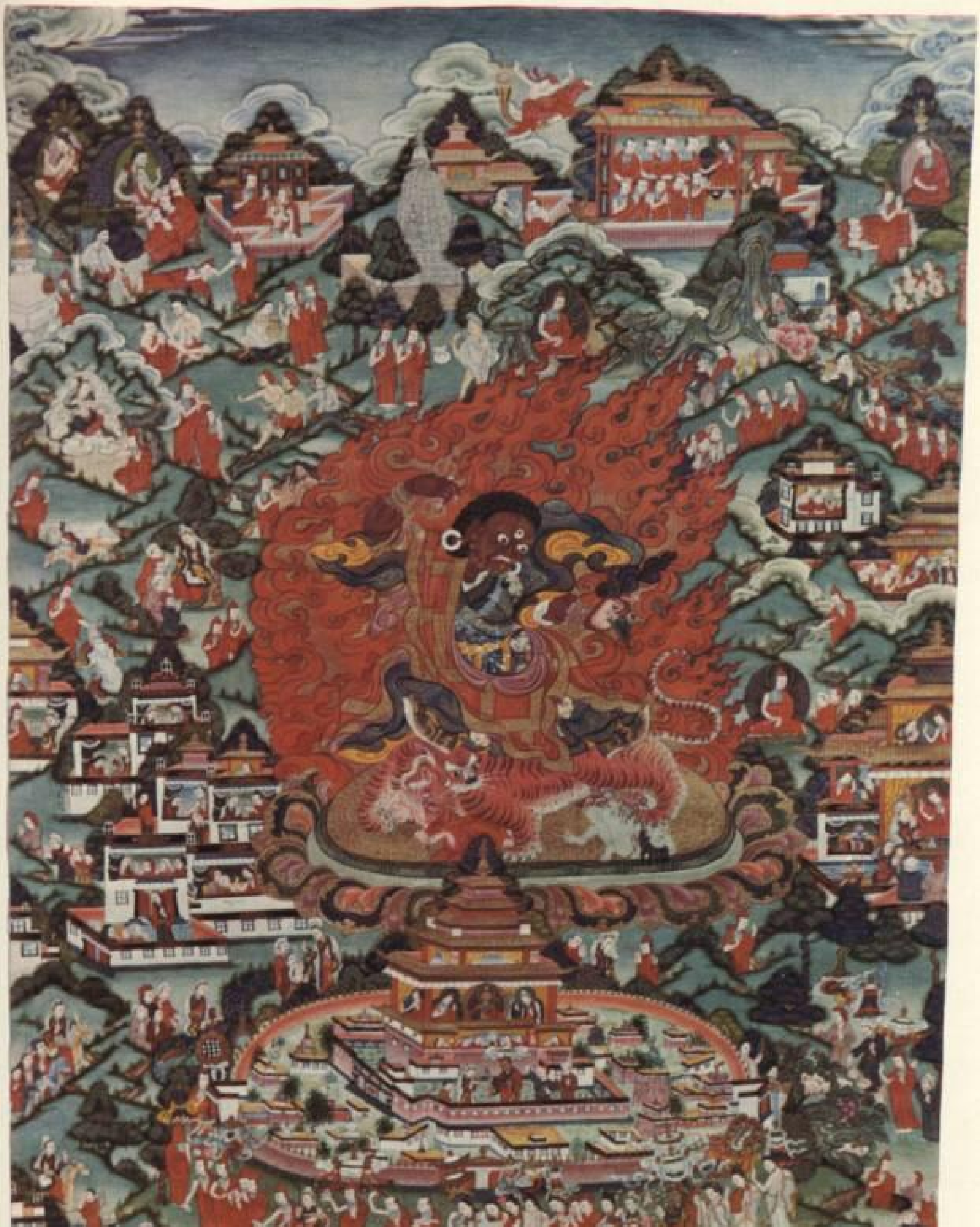


PLATE 15

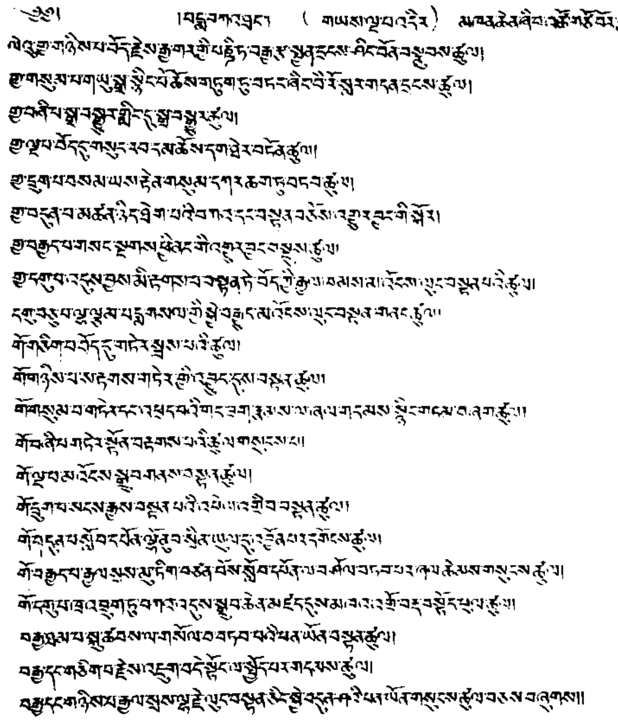


PLATE 16 Śāntarakṣita. Canto 82: The Buddhists and the Bonpos debate in front of the king. Canto 83: Yudra Nyingpo travels from the Ravines of Gyalmo Tsawa to Samye monastery. Canto 84: Translation work proceeds in the Hall of Translations. The king becomes ill and is cured by Namkhay Nyingpo. While Namkhay Nyingpo keeps the sun in the sky, the king washes his hair. Canto 85: Namkhay Nyingpo humbles the king. Canto 86: The inscriptions and statues of Samye Monastery. Canto 89: The king honors the translators, after which Padmasambhava gives him teachings. Soon after this, Princess Pale Lotus becomes ill, and the king takes her to the Guru for blessings. The princess dies, and the Guru tells the king of her future births. Cantos 90–91: Padmasambhava gives a description of the places where the Terma will be hidden in Tibet. Canto 97: Against Padmasambhava's advice, King Trisong Detsen celebrates the New Year and is fatally wounded as he participates in a horse race. Canto 98: Padmasambhava prepares to leave for the land of the rākṣasas. Canto 99: Princess Mandāravā appears before the assembled multitudes and gives praise to Padmasambhava. Canto 100: Padma indicates the benefits which accrue from praying to his image. Canto 102: Padma tells Prince Lhaje the prophecy of his future as a Dharma revealer.

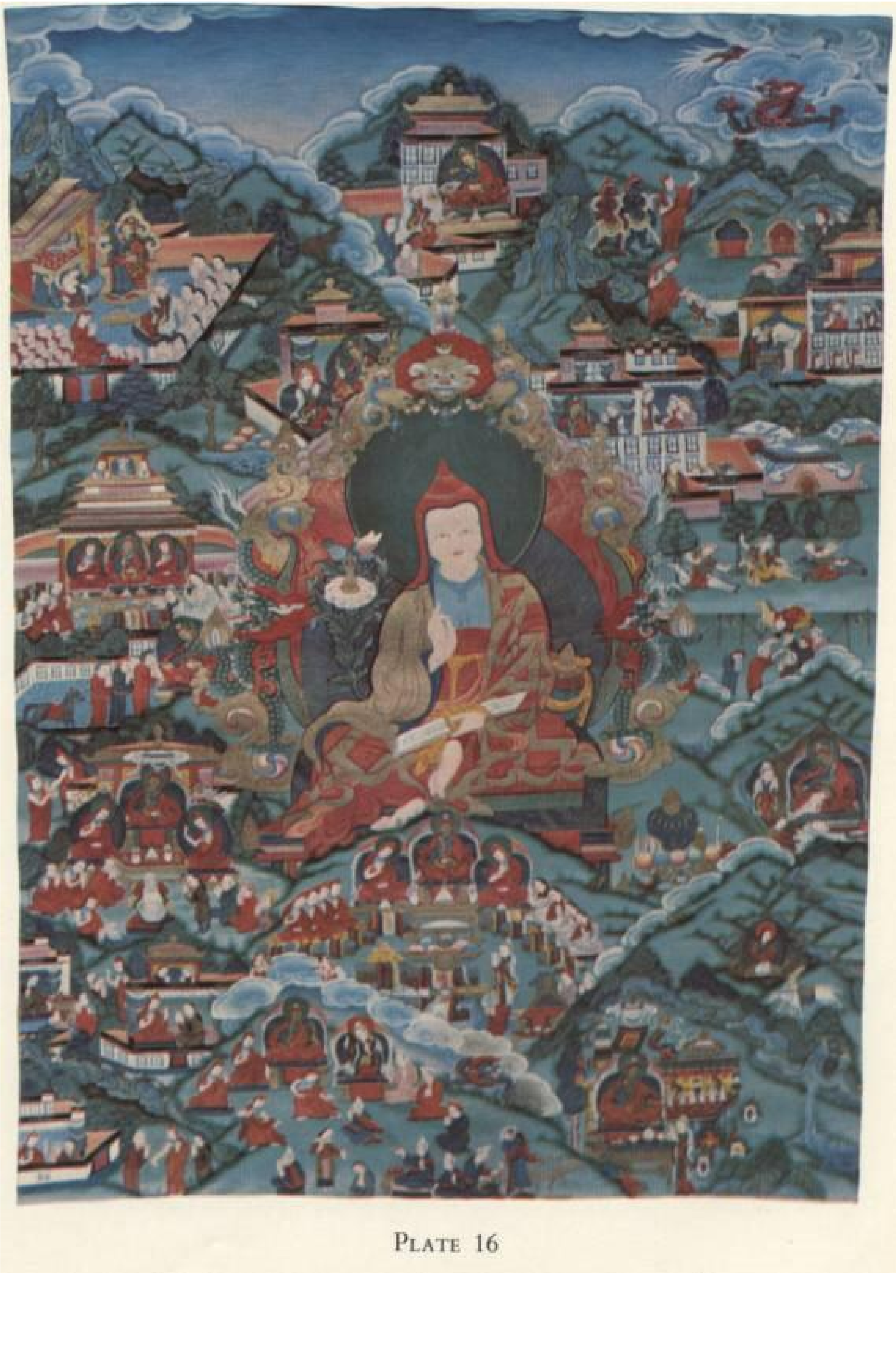


PLATE 16

༄༅། །པདྨ་བཀའ་ཐང་། (གཡོན་ལྷ་བ་འདིར) ཆོས་རྒྱལ་ཁྲི་སྲོང་ལྡེའུ་བཙན་གཙོ་བོར་ཞལ་ཐང་དེ།
ལེའུ་བརྒྱ་དང་གསུམ་པ་སྐལ་ལྡན་བུ་མོ་གསུམ་ལ་ཞལ་གདམས་གསུངས་ཚུལ།
བརྒྱ་དང་བཞི་པ་སྲོག་བདག་གཟའ་ཀླུ་གསུམ་གྱི་མཚང་འབྲུས་ཚུལ།
བརྒྱ་དང་ལྔ་པ་མང་ཡུལ་གུང་ཐང་ལ་བར་སྲས་དང་བོན་བཞུད་པའི་སྐྱ་འགྲོས་བཏང་ཚུལ།
བརྒྱ་དང་དྲུག་པ་སློབ་དཔོན་གྱིས་རྟ་ལས་བབས་ནས་རྣམས་ལ་ཆོས་གསུངས་ཚུལ།
བརྒྱ་དང་བདུན་པ་སློབ་དཔོན་ཆེན་པོས་འོད་ཡུལ་ནས་ལྷོ་ནུབ་སྲིན་པོའི་ཡུལ་དུ་བཞུད་པའི་ཚུལ།
བརྒྱ་དང་བརྒྱད་པ་མ་བཅའ་བ་འགྲོ་མཚོ་རྒྱལ་གྱིས་མོས་གུས་བསྟོད་ཅིང་དཀར་ཤོག་ལ་བྲིས་ཏེ་ཚུལ་འདི་ལྟར་ཞུས་པ་
མཐའ་རྟེན་འབྲེལ་སྨོན་ལམ་བདག་པོ་འཛིན་པ་གྲུབ་ལ་ཡེ་ཤེས་རྡོ་རྗེས་གསུང་རྗེས་དྲན་ཚོས་བསྡུ་འདི་སྐུ་མཆོད་ལྷ་སྒྲོན་པ་སྨོན་ལམ་བཏབ་
པའི་ཚུལ་རྣམས་བཞུགས་སོ།།

PLATE 17 Trisong Detsen. Canto 103: Padmasambhava gives advice to the three fortunate women. Canto 104: Pekar and other fierce demonic beings test Padmasambhava. Canto 105: Prince Tsanpo makes offerings to the Guru and then accompanies him on his way to the Guntang pass of Mang Yul. Canto 106: The Guru, dismounting from his black horse, gives teachings to all those accompanying him on his way. Canto 107: The prince and his retinue accompany Padmasambhava to Palma Paltang where Padmasambhava gives them teachings. Padma then dismisses the assemblage and flies off to the land of the rākṣasas. Canto 108: Yeshe Tsogyal expresses her admiration and adoration of the Guru Padmasambhava.



PLATE 17

CANTO 34

The Sojourn in the Cemetery of the Mysterious Apparitions Where He Received the Name Todtreng Tsal

Now Padma reached the abode of the Knowledge Bearer who frequents heaven.
In the cemetery of Sleep in the Mysterious Paths of Beatitude,
he came to the place of the ḍākinī Sūryacandrasiddhi,
the highest of the ḍākinīs, Sangwa Yeshe.
Padma, also called bhikṣu Kunga Monlam, desired to go
before her, as she was also the great sovereign Ḍākinī of Deeds, Laygyi Wangmo.
Finding the door to the Castle of the Skull closed, he could not attain salvation.
So he sent a message through the maidservant Kumārī,
and when he received no reply, he asked her if she had forgotten.
She was carrying a crystal chalice which she had filled with water,
and Padma said, "Let me carry it and put it on the chalice sideboard for you."
And the Victorious One put the chalice on the sideboard and caused it to adhere there.
Kumārī tried and tried but she could not get the chalice to move.
She removed the carrying cord and went up to the Victorious One.
With a crystal dagger she cut open her breast, within which

appeared the many-colored splendor of the gods of the calm Diamond Plane.
Then the maidservant spoke:
"You also possess the force of the powerful Formulas.
But what of my miracles, great man?"
And she bowed and circumambulated him.
"I ask," he said, "for the investiture of high powers."
"I am only a servant," she said, "come inside."
Upon entering Padma beheld
the ḍākinī enthroned on the dais of Sūryacandrasiddhi,
adorned with the six solar and lunar ornaments.

Padma prostrated himself to the enthroned ḍākinī, circumambulated her,
and presented to her a golden Wheel with a Thousand Spokes.
And when he begged her for the Teachings, outer, inner, and secret,
there appeared many rainbow lights in the sky, in front of a multitude of gods.
Of good destiny, of noble race, he now asked for the powers:
"Before the supreme Sages appeared,
without yet the name of Buddha,
even the Buddhas of the Thousand Ages
depended on the lama.
I aspire to see the majestic and superior lake of glory
as revealed in the moon of your face;
to see, through grace, the one who instructs.
I do not ask for power from the gods but I ask this of the Teacher."
The bhikṣuni spoke:
"You understand in your request for power that all the gods are gathered in my heart."
She then changed Dorje Drolod into the syllable HŪM
and swallowed him, thus conferring blessings upon him.
Outwardly his body became like that of the Buddha Amitābha,
and he obtained the powers of the Knowledge Bearer of Life.

From the blessings of being within her body,
inwardly his body became that of Avalokiteśvara,
and he obtained the powers of the meditation of the Great Seal.
He was then, with blessings, ejected through her secret lotus,
and his body, speech, and mind were thus purified from mental defilements.
Secretly his body became that of Hayagrīva, Being of Power,
and he obtained the power of binding the highest gods and genies.

Now, in the unsurpassed palace of the Plane of Essence,
a solid structure, a structure formed by one single stroke,
the faithful one of the oceans of victory,
the Knowledge Bearer Vajradharma,
and Vajragarbhadhara
as well as Knowledge Bearer Kuñjararāja,
showed the purple shell of their mouths;
surrounded by many sons and daughters of deities,
by rainbows, and the sound of music,
they gave Padma the Precepts in that very place and conferred on him the corresponding powers.
With the power of the Friends of Good, those sure supports,
he was invested as the Metamorphic Body with eight outer forms.
With the power of compilations and of the books which give the Doctrines of the Dharma
he was invested as the Body of Fruition with the eight inner forms.
With the power of Full Knowledge and with the power of the Tutelary Divinities
he was invested as the Body of Essence with the eight secret forms.
With the sovereign power of the Great Seal completed,
he was invested as the Immovable Vajra with the ten powerful forms.
The Lord himself of the Five Transcendents, the supreme Vajradhara,
embracing his Energy, invested him with the pure Void of the general views.
Finally, Padma was invested with the five hidden powers:

power of the reign of jewels, power of the gems of Jambhala,
power of the treasure of the Brahmans, power of high life,
power of the assembled multitudes.

Then Dorje Drolod prophesied:
"In Burma, in the Golden Land, in the solitude of a cave,
the son of the King Kargyal
Śrī Siṃha, is seated.
He contemplates all the Doctrines in a single indivisible one.
In order to explain—go straight to the depth—this is his rule."
And people came to Śrī Siṃha, and asked for
the Dharma which is indivisible, and has absolute meaning.
Śrī Siṃha pointed with his index finger to the sky:
"Do not attach yourself, do not attach yourself to thought!
Do not attach yourself either to what does not arise, does not arise,
or to what does arise, does arise, does arise!
One arises and frees oneself at the same time; one arises and frees
oneself at the same time!
Empty, empty, not empty, not empty, strictly empty,
without stopping, without stopping, stopped, stopped, with stopping,
forever empty, forever empty, strictly empty, strictly empty,
without limits above as below, everflowing from everywhere,
vital, absolute truth, this treasure of Śrī Siṃha
lets itself be seen when theory and practice are sufficient and united."
Thus he spoke and disappeared into a diamond depth.

And the Saint arrived next in the land of Sāla
in the great cemetery of the Mysterious Apparitions,
which has a circumference of three and a half leagues.
In the center is the self-rising stūpa Kapata,
dwelling of the great blood-drinking mamo.
In the southwest is the marvelous tree of the tombs, Golden Security,
the fruits of which are eaten by many creatures of the tombs.
In the northwest is the water of the tombs, the lake Most Excellent,

which is frequented by many creatures of the tombs,
including the daughters of Nāgendra and the daughters of yakṣas,
who look like cadavers.
In the northeast is the funeral fire Cloud of Smoke,
and in the whirlings of the fire are male and female demons
who eat the carcasses of men, of horses, of oxen,
and of still others, and who play at countless games.
In the southeast is the funereal wind of Five Origins
and, among the wild shadows, are dissimilar creatures
without number, none dead,
none being born, none aged.
In the west, on the mountain of the tombs Descent from Titans,
live lemurs of many kinds,
without poverty, possessing treasures of miraculous Gems.
In the north there is only one form—the goddess Sahadharā.
Yellow in color, wearing a wild fur,
tearing rotten tree trunks high and low with both hands,
and carrying on her back the yet-moist heads of men,
she mounts a black sheep, with a skeleton for a saddle.
In the east the white Lady of Things,
mounted on a corpse, moves by elevating herself.
Here, among the terrors of the charnel house,
with his back against the stūpa,
Padma made the Wheel of the Dharma turn for the ḍākinīs for five years.
And he received the secret name Todtreng Tsal, Strength of the Rosary of Skulls.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the thirty-fourth canto,
The Sojourn in the Great Cemetery of Mysterious Apparitions
Sealed Oaths

CANTO 35

THE SOJOURN IN THE LAND OF CHINA AS PREDICTED BY AVALOKITEŚVARA

Now, to the east of Mount Wu T'ai Shan in China
is the bank of the river Suta-Siri,
and at the summit of the mountain sits Mañjuśrī.

When the Buddha Śākyamuni
had set in motion, in India, the fourth Wheel of the Dharma,
he decided to lead the kingdom of China to the Law
and in the land of China set turning the Wheel of the Dharma.
He taught that virtue brings forth good and that error is harmful,
but the ignoramuses who heard the Teachings spewed forth blasphemies.
Having failed to convert them through the teachings of absolute truth,
he withdrew, sadly, to the Vulture Peak
and considered how he might win them by means of the teachings of relative truth and by divination.
At Wu T'ai Shan in China
the five mountain peaks, lit up in five colors,
bore five kinds of stūpas,

and near one of these there sprouted the Jambutriśa tree.
The Buddha pierced this tree with a yellow ray emanating from his head,
whereupon out of a swelling in the tree came
noble Mañjuśrī, Lord of Wisdom,
miraculously born, motionless, like gold to the view.
Without father to engender him or mother to bear him,
free from the faults of existences and from their stain,
in his right hand he brandished the Sword of Wisdom,
in his left he held a blue lotus
which supported the Book of Wisdom,
and a golden tortoise, haloed with the fivefold rainbow.
The tortoise went to the bottom of the river Suta-Siri,
and amid the river's foam there appeared a white tortoise.
The male and female tortoise coupled
and gave birth to five kinds of tortoises.

About this time, Śākyamuni emitted a white light-ray towards the abode of the gods,
causing the well-adorned goddess Vijayā
to appear before the noble Mañjuśrī.
Mañjuśrī took the supernatural tortoise in his hand
and said: "Regard well this great golden tortoise!"
He then instructed the goddess in the seven Tantras on the assembling of tortoise lines.
He explained the twenty-one thousand calculations of the living,
described the twenty-one thousand calculations of the dead,
the twenty-one thousand calculations of selecting a bride,
and the twenty-one thousand calculations of geomancy,
totaling eighty-four thousand keys to astrology.
All beings in Jambudvīpa
hastened thither to learn this relative knowledge of the world.

At this point the listeners of the Dharma were not decreasing;
but noble Mañjuśrī thought in his heart:

"These people will not listen to the Sage's Law of the absolute meaning.
Yet, if I explain the teachings of relative truth
people will give them much attention and faith.
These calculations have not declined, but the Holy Dharma is not spreading;
I will place these teachings in a great copper vase and seal them with an amulet.
He thus placed the eighty-four thousand keys to the branches of knowledge in a vase
and hid the treasure in the northeast of Wu T'ai Shan.

At this time, all the beings in the three worlds
suffered from shortened life spans, much sickness, poverty, wasting away,
bad livestock for the nomads, bad harvests for the Tibetans,
famines, wars, floods, epidemics and epizootics.
At the southeast mountain, on its gleaming white summit,
Padma, Son of the Conquerors, came into the presence
of Avalokiteśvara. The Hero of the Awakening thought to himself:
"Three times have I raised them out of the well of metempsychoses,
yet not even one of them has been saved." And he looked in the direction of Mount Potala:
It was as it had always been, and tears flowed from his eyes.
Taking the ring from his finger, he dropped it, uttering this vow for the good of all beings:
"Let the Goddess Gangchung transmigrate to Samvarī!
May she have four sons! May you be one of them, and ruler over the others!

For the wretched and the guilty
the branches of knowledge, a hidden treasure, will be an answer.
Take on the form of Brahma and reveal this treasure!
Because of all these suffering, weary beings, let it be so!"
He spoke, and returned to Mount Potala.
Then Guru Padmasambhava appeared as the divine son, the four-faced Brahma
and stood before the seat of the noble Mañjuśrī:
"Mañjuśrī! Though an investigation of astrological calculations does not attain to absolute truth
but only to contingent truth, it is of benefit to beings.
Therefore, I beg of you to remove these hidden treasures and explain them to me!"
At that moment the goddess Vijayā revealed herself,
as did the nāga king Takṣaka, with his seven serpent heads.
Mañjuśrī, having given his promise, recovered the treasure texts
which were on a couch of blue skins, drawn by a chariot,
and unsealed and explained to Padma the eighty-four thousand keys to the calculations.

[In the Tibetan text there follows a description of many of these teachings.]

dang po spang rgyan bla ma bcu skor bshad
rgya ma las kyi skor mgo drug cu dang
sdong po dgu 'dus dka' ba dgu bsgril dang
rgya yi zhib gsher sa dpyad a byi ta
gnam sa rjes gcod 'byung ba sel gzhig dang
bag ma gi gong rgya mo dar tshags dang
gshin rtsis zangs skyam ma bu bco lnga pa
bco brgyad pa dang chud bur la sogs pa
bcu gsum pa dang bal mo ldem skor dang
dmigs sel rnam bzhi 'byung ba lnga brtsegs dang
'jam yig mdo 'grel gzhung dpyad lnga pa dang
dar rgud 'phrul gyi me long la sogs pa

gtsug lag sde dgu gyim shing rnam pa gsum
gab rtse lnga brtsegs la sogs thog mar gsungs
bar du rgya yi bstan pa bco brgyad bshad
khra po gzi mig tīka dum dmar nag
bya ra dgu skor gcer mthong phyi nang dang
bsam las byung tshor rgya rgyud ring thung brtsegs
gser gyi me tog dpal 'bar mi'i 'khrungs dpe
gser dpe bcu gnyis gsang mdzod che chung 'grel
go nams bkod pa'i phyags shing gces bsdus yig
man ngag thugs sgrom rno mnyen 'phrul dar tshags
sme ba'i lde mig ka kha rab 'bring dang
rtse 'dzin bdun brgya nyi shur bal yig ni
sum brgya drug cu dang ni bco brgyad gsungs
gsum pa phyi rgyud nang rgyud gsang rgyud gsum
yang gsang thugs rgyud sde ru longs pa'i rgyud
sde ru longs pa 'jig rten gtsug lag rgyud
mkha' 'gro gtsug lag rdo rje gtsug lag rgyud
sdong po dgu 'dus snang gsal sgron ma'i rgyud
zhib gsher nag po ka ba nag rgyud bdun
phyi rgyud khra bo rgya cher 'grel ba'i rgyud
dar rgud snying rgyud 'phrul gyi dmig chags dang
bar rgyud gser mig gsal ba rgyud phyi'o
dar rgud gsel ba'i rgyud dang 'khrugs yig rgyud
nang gi sbar kha sme ba'i rgyud la ni
sbar kha dag la rgyud ni sde brgyad do
sbar kha 'khrugs yig rtsa ba'i rgyud dang ni
sbar kha 'jam yig mdo 'grel gser 'grel rgyud
sbar kha gser thig gser gyi nye chung rgyud
gser gyi phye leb sdom tshig 'khor lo'i rgyud
sbar kha sa ris chen mo'i rgyud rnams so
sme ba 'di la rgyud sde lnga ru yod
sme ba dgu gling gsang ba'i rgyud dang ni
ha lo 'bar rgyud rgya cher 'grel pa'i rgyud
za 'og gur rgyud dmar nag 'khrug rgyud do

sme sgo nub bstan pho drug gnam du 'gro
mo drug sar 'gro dbus nas lho nub lug
sbrul dang khyi stag bya 'brug byi ba glang
rang thog pho drug g'yas la mo drug g'yon
yang sang thugs la thebs zlog nag po'i rgyud
mngal mtshon rlung rgyud gyim shang lto yi rgyud
ga'u dmar nag se lung khug ba'i rgyud
snying gzer srog tig nag po'i rgyud dang ni
srid pa'i lto rgyud che 'bring chung sgum mo
gab rtse rnam brgyad phyi yi bskor mgo drug
sbar kha rme ba dar rgud rnam pa gsum
lo dang zla ba gza' dang skar ma gsum
nang gi bskor mgo rnam pa drug dag la
lus srog dbang thang rlung rta bla khams drug
gsang ba'i bskor mgo rnam pa drug yin te
skyes rlung sbar sme phyi yi log men gsum
dgu mig ngur mig skag dang rnam pa gsum
bzhi ba gtsug lag dpyad du gsungs pa ni
snang gsal sgron ma lha la gdams pa'i rgyud
gsang 'grel mahā nag po rtsa ba'i rgyud
rus sbal khra bo mdog gcod rlung gi ni
ra du bse ru lcags bzhi me brgyad dang
sbar kha'i gzhung dpyad che chung gza' rgyud gnyis
bza' bzhi mas rlung gong phur lde mig dang
dgu mig dur mig sbar gyi 'bum nag dang
lto bzhi gser 'grel gza' nyi dgu zhur dang
sbar kha bstan rgyud spra rtags gser las bcu
bsam ka byi lto bsam ka dgu sum 'gyur
skye gnas gsum pa mngal phugs sa dpyad rgyud
debs chen debs chung rgya yi nad dpyad che
'byung chen 'byung chung bskor yig smad lnga bcu
krom rtsis chen mo le'u brgyad cu pa
lto sgrom 'bum tig 'brug rtsis gsal bkra gnyis
'byung ba snang gi me long rgya'i dpungs lto

ngas chad nag po zla gsang stag sham nag
sa dpyad rin cen 'phreng ba dpyad spyang ki
'jig pa'i lce mdung chen po bcu gsum dang
zangs skyam rde'u nag srid pa'i dur sgrom dang
zangs skyam gyi 'gros zangs skyam me long lnga
zangs skyam zhu ru zangs skyam padma dang
dpyad kyi khog pa chen po la sogs pa

He also explained the three hundred and sixty tables of divination.

Called, by way of name, Brahmā of the four faces, there were also expressed
the four general Tantras of the Brahmā of the sciences.
With his white Eastern face he explained the Calculations of the Living;
with his black Northern face, he explained the Calculations of the Dead;
with his red Western face, the fourfold splendor of the Calculations of the Spouses;
with his yellow Southern face, the Pile of Gems of Geomancy.
With his four faces as one, he reunited the fourfold Brahmā.
Collecting the Calculations of the Universal Enwrapment, he lit up the night of ignorance.
Through the benefit of the Special Calculations, he expressed the celestial treasure
and, through the Calculations of the army of differences, he expressed the multitude of the astrological books.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the thirty-fifth canto,
The Sojourn in the Land of China, Predicted by Avalokiteśvara
Sealed Oaths

CANTO 36

The Means for Guarding the Doctrine of the Buddha

On the far side of the Indian lands,
on this side of the great land of China,
there was the city of the butchers who were all depraved.
In order to convert the evildoers, Padma assumed their likeness
under the appearance of a son of a family of low lineage.
Thus, as the caṇḍāla Kati Evil Hand,
he built a grass hut
and, to change the faith of all men,
killed and ate the wild animals.
Still not satisfied with the reaction, he cut and ate his own flesh.
Then, because he had upset a number of people,
he fled to the cave Samen Koṭara.
To his friend who was a butcher, a wild and evildoer,
he sent back all sorts of magic instruments
and said: "Your work and mine are in agreement.
You are of low lineage—take up hunting!
I am giving you fully a hundred bamboo bows and arrows.
Kill and destroy! Take my place!
I have shut the door of the three lower states of being.
Every sentient being has a different mind—
what one person may understand, may not be understood by others."

The evildoers among men, all sorts of violent ones,
those plunged into suffering, those furious by nature,
those who spread error by mouth and by rough hands,
those of fierce thought and bad karma,
the apostates and others in conflict with the Doctrine,
desired salvation through sorcery and black magic.
In their quest for a law of black necromancers,
they came to the cemetery Black Valley of the Bodies of the Region,
the land of the great charnel-house.
On the threshold, the enchanter with the Sulphur Mouth of Flame,
in the middle of a black whirlwind
with embers red like a cock and undying,
surrounded by the proud, both male and female,
cried: "Kill! Strike! Destroy! Get on with it!"
And as much as the enchanter uttered so much was translated into deeds.

And measle eaters, nocturnal prowlers,
many beings of both sexes were the Rudras of the Doctrine:
some leading, others pushing from behind;
some tearing out their hearts, others breaking open their eyes and knees;
some devoured by the nāgas, others spreading evil pestilences;
some groaning, others producing the tree of the tombs;
some specters of war, others specters of famine;
some frozen, others beaten down by hail;
some emigrating, others isolating themselves in the region;
some fools, others mutes;
some having fear of the king, others fear of fire;
some having fear of water, others fear of venomous serpents;
some having fear of poison, others fear of heaven;
some having fear of the enemy, others fear of trickery;
some fierce beasts, others inflicting death on themselves.

But good deeds like bad ones engender retributive karma;
very gradually the enchanter's actions became better and better.
The enemies of the Doctrine, as many of them as there were, linked to the same,
became more and more humble, weaker and weaker.
And because men were no longer so great in number, herds and offerings of foods were made
in this very place of frightening evocations.
Gods, nāgas, planetary spirits, and kings,
māras, genies of the heights, demons of dropsy, and cyclops,
kumbhāṇḍas, nāgendras, yakṣas, and perfume-eaters,
Brahmans, tīrthikas, Mons, and Mongols,
people of Tangut, of Turkestan, of the Steppes and of Bengal,
defenders, lamias, fire gods, titans,
suras, asuras, rākṣasas of the outside, of the inside, and of the arcane,
all these beings, eight by eight, offered the hearts of their lives.

And he, Dorje Dragpo, Formidable One of Diamond, as master
concentrated on the means of releasing the Protectors of the Dharma upon the enemy,
on the means of attracting to action the mamos of existence,
on the means of subjugating the eight classes of spirits,
on a number of benedictions as penetrating and as swift as lightning,
on the power of resuscitation when the heart of life has frozen,
on human existence as much as on any existence whatever,
on numerous formulas of black incantations,
on charms, magic spells, curses for the storm, purified, chosen, and mastered.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the thirty-sixth canto,
The Use of the Means for Guarding the Teaching of the Buddha
Sealed Oaths

CANTO 37

THE GLANCE AT THE REGION TO BE CONVERTED

Now having seated himself on Mount Gṛdhrakūṭa
Padma said:
"I have looked where there was a region to be converted—
it is like a rising sun in a mirror;
it has the form of Cintāmaṇi which does not set.
Versed in the Tantras of the wisdom born of tradition,
I do not fear to uphold the Dharma which rules over beings.
Versed in the Tantras of the wisdom born of reflection,
I do not fear the debate of the dogma with the unfaithful.
Versed in the Tantras of the wisdom born of contemplation,
I do not fear to test the limits of the spiritual faculties.
If I am not Buddha by name,
I am he from having attained the four degrees of saintliness of the śramaṇa.
The chief and guide who proclaimed the Dharma has disappeared and his following no longer supports him.
Although the ancient root text has been carried away, the Dharma not extinct.
No more than fat lasts in the mouths of hyenas that carry it away, does faith remain en route.

By making moderate oaths one does not acquire boon companions."
Having stirred up these thoughts he looked with the eye of intuitive knowledge:
the karma of ignorance was obscuring the minds of all beings.
Not seeing even what was near them, they misunderstood their own minds;
not hearing even the explanations, they were in enormous obscurity;
calling out for happiness, they found only the cycle of suffering.
In the region to be converted not one of them was saved.
It was then that, to the lake Dazzling Immaculate of Uḍḍiyāna,
in order to explain the Dharma to the ḍākinīs and thinking to develop the meaning,
the Saint appeared in Dhanakośa.
As after a rain the sun and the rainbow make a prism in the clouds,
the four ḍākinīs of the sea islands assembled,
pronouncing the secret mantras, the symbolic language of the ḍākinīs.
Following the Diamond Path like its shadow,
the nāgas of the seas, the gods of the planets and stars of space assembled.
He explained to them the Dharma and, when oaths were exchanged, all promised to serve him.

In the practice of worldly actions one often acts amiss.
Seeing by the eye of intuition what must be won over,
Padma knew that it would be so with the kingdom of Zahor.
Therefore, he considered this region to be converted.
On the northwest frontiers of the land of Uḍḍiyāna,
in the center of the capital of Zahor,
in his master palace, City of Jewels,
was the head of the kingdom, Ārṣadhara.
He was surrounded by three hundred and sixty queens,
by seven hundred and twenty ministers, foreign and domestic,
and held all Zahor under his jurisdiction.

A short time later the queen Haukī had a dream
that a turquoise stūpa was coming forth from her head
and that the kingdom of Zahor was scorched
by eight suns which arose together.
She told the dream to the king
who, after thinking it over, offered a great sacrifice in celebration.
Now, to the aged queen who was visited by the dream
an uneasiness arose, the happy omen of a birth.
She felt light and agile in her feet;
a number of sons and daughters of the gods
surrounded her with reverence;
she felt well-being; her understanding did not waver;
on her were a hundred thousand octillions of splendors and accumulated benedictions;
the ecstasy which she experienced completely exhalted her.
This announcement was carried to the king,
who, joyously seeing in it the promise of a son,
had great honors bestowed upon the queen.

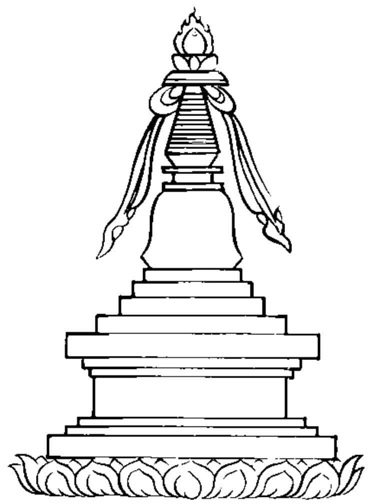
Though they were hoping for a prince, a daughter was born.
The king, vexed, accused the queen of lying.
The queen in despair, wondering why
a son was not born as the dream foretold,
sent for a Brahman doctor and showed him her little daughter.
The Brahman bathed the little girl with perfumed water
and, laying out a piece of white felt between the sun and the shade,
placed the child upon it and noted the signs:
then unable to contain himself, he burst into tears
and bowed down to both the queen and the child.
"Are the omens so bad?

What are they? Speak truly, do not lie!"
And the Brahman replied, "Bad? No! They are remarkable.
Embellished by thirty-two auspicious omens,
so attractive that one would never tire of gazing upon her,
she is not of human lineage;
she is a ḍākinī of knowledge who has appeared in the abodes of men.
Whoever will be her husband will be an emperor.
And if she decides to abandon the world and enter into religion,
she will guide, life and body, the kingdom of Zahor.
No one has ever had such pre-eminent signs."
And he gave her the name of Princess Mandāravā.

Now she grew in a day more than others in a month,
and likewise in a month more than others in a year.
When she reached thirteen years,
the ḍākinīs of knowledge proclaimed it at the eight points of space.
And many suitors, coming to see the princess,
became competitors for her person.
Joy and harmony accompanied her, she shone brilliantly in heart
    and mind,
and revealed the most rare beauty.
As a bride price for the young girl, the king of India
offered a marvelous horse, precious stones, pieces of gold;
the king of China, tea, a caravan of fine silk,
and a hundred horsemen athletes;
the king of Bengal, three hundred elephants
loaded with various riches;
the king of Baiddha a white lioness,
adorned with miraculous Gems.
The king of Uḍḍiyāna offered jewels in profusion;

the king of Kashmir, a quantity of antidotes;
the king of Khotan, piles of coins;
the king of Persia, a number of ladies of quality;
the king of Gesar, many harnesses and weapons;
and the king of Zhang Zhung, numerous flocks of sheep.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the thirty-seventh canto,
The Glance at the Region to be Converted
Sealed Oaths



CANTO 38

Princess Mandāravā's Discovery of the Flesh of a Brahman's Body

When the king of Zahor, Ārṣadhara,
his heart care-laden, arose from sleep
and mused, "This daughter of mine is bringing me many enemies.
If I give her to one king, the others will be enraged.
If I had ten daughters like her,
and gave one to each, they would be satisfied.
Or if she did not exist, that would also do."
So, looking for a solution, he held lengthy counsel
with ten ministers of the interior, and the unanimous decision was
to consult the princess and to send her wherever she wished to go.
This decision having been reached, he sent for the princess:
"You, yourself, choose where you wish to go—
you will be bestowed upon whomsoever you like."
Immediately she was choked with weeping,
and said, amid her tears, "I will not go to anyone."
The father replied, "What is the use of refusing?
The suitors are watching all the doors.
Think it over for three days and then tell me your choice!"

The princess went up to the solitary spire of the castle,
sat down with three of her handmaidens,
and reflected day and night:

"I was not born in a world despised, amid the three damnations,
but in a decent world, with a woman's body,
and though I am only a woman, I will attain Awakening.

I was not born in an unfavorable region, too large or too small,
but in a central region, in Jambudvīpa.

I was not born in a land despised, among the Mon or savage folk,
but in a favorable land, in Zahor.

I was not born with incomplete or defective senses,
but with complete senses, alert and unblemished.

I was not born with an inferior mind, falling into the power of demons,
but with a keen intelligence, in order to acquire self-mastery.

I was not born with unwholesome karma, to practice evil,
but with positive karma, in order to venerate the Dharma.

I was not born in a caste despised, a daughter of the dregs of the people,
but in a high caste, and daughter of a king.

"Now, with my person inhabiting a woman's body,
of high lineage, good karma, and very wealthy,
kings are quarreling over me.
When in the preceding life one has followed the Holy Dharma, one's karma is strengthened.
If during this life I do not follow the Dharma,
I do not know what body will next be mine,
and to come upon the Dharma again is difficult.
To put an end to karma, I have abandoned spurious undertakings;
to put an end to karma, I must be a practitioner of the true Dharma;
I think it would be wrong of me not to do so.

When, with the amassing of sorrows,
one's faults prove to be too heavy a burden, one must stop.
Though renunciation is her goal, the dependent is but dust.
However admirable the qualities of the husband, we would be
companions in misery for life, a gold-embellished heifer and a bull.
As for me, whatever my merits, I would be
a perfect watchdog for the beautiful adornments.
Without a moment's respite for either mouth or hand,
I would wander a helpless prey to error's aimless acts.
It is time to be free; I must follow the Dharma."
And the princess stood before her father saying,
"Any other dwelling would grieve me just as this one does; I will not tread the paths of the world.
If I am free to do so, I will follow the Holy Dharma.
Otherwise, I will cast off this body,
and express the wish that I may receive another better fitted for following the Dharma."
Hearing these words the king, displeased,
placed around her five hundred servants,
to whom he gave the order, "Do not let her leave the palace!
If there is suicide or flight,
all five hundred servants will be fed alive to the dogs!"

As was the custom in that country, the king went to the palace of each of his queens
and spent the night with each in turn.
Each queen then had to see the king's repast.
When the turn of old Queen Haukī arrived,
because of the numerous suitors, all the meat had been eaten round about,
so not one meat dish could be served.

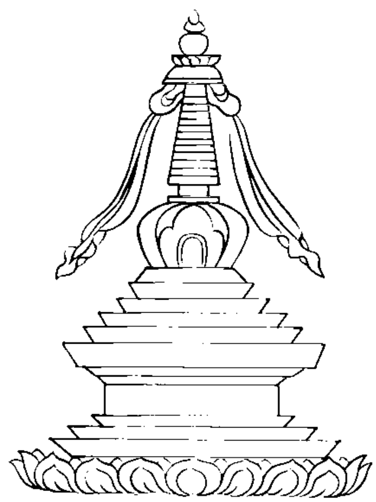
Not trusting anyone else to make the appropriate purchase,
the queen sent the princess Mandāravā to the market to buy meat—
but it was raining in torrents and the market was empty.
As the princess was returning, at one side of the road
she saw a dead child, about eight years old,
washed by the rain. Realizing it was the appropriate time,
she carefully separated the muscles from the four limbs,
put them in a bag, and returned to the palace.
The queen asked her, "Did you get meat?"
"Yes, I did," she replied.
"Then cook it," said the queen.
The princess cooked it, basting it time and again,
and after she had abundantly seasoned it with spices:
"Mother," she said, "it is cooked. You may serve it!"
So the queen served the king his meal,
but as he was digesting it the meat
burnt his body like the fires of bliss.
Jumping to the height of one fathom above the rug,
he almost flew like a bird.
For this reason, he took the meat to be that of a Brahman
seven times born.
The king, as though he were shouting at a deaf man,
cried out "Haukī!"
Summoned before the king, the queen arrived.
With his left hand he seized the artery at her throat
and, with a dagger in his right, he touched his wife with the point
while undulating like an elephant's trunk carrying food to the mouth.
"The meat you served me this morning—
will you tell me where it came from?
If you do not, I will kill you!"
The terrified queen could not resist:
"I do not know. Ask Mandāravā!
Rice alone would not do, I sent her shopping in the market."

So the king let her go.
"Very well! Send Mandāravā to me!"
Having been fetched by the queen, the princess appeared.
With his left hand the king seized her by the throat
and, holding a dagger in the right, he touched the young girl with its point.
"Where did you buy the meat you served me?
Will you tell me? Otherwise I will kill you!"
The princess was terrified, but she could not lie.
"My mother told me to go and buy a great deal of meat!
It was raining hard and there was no market.
As I was returning, at one side of the road
was the body of a child, washed by the rain.
I poured out the rice from a cloth bag, put in it the muscles which I took from the limbs,
cooked it all to a turn, added water, seasoned it and served it.
Was it poisoned flesh? What is wrong?"
Then the king said, "Bring the corpse here!"

The princess wondered whether it would still be by the road
or whether birds and wild beasts might not have devoured it.
She hastened along to get the body;
it was still there, so she carried it off
and gave it to her father, at which he was content.
Using a stone to pound feet, hands, head, trunk, flesh, skin, and everything else,
he made many little pellets out of it,
and put them in a coffer adorned with the seven precious substances.
He sealed the opening with the same seven substances,

hid it all like a treasure in the cemetery Garden of Joy,
and enjoined the mamo and the ḍākinīs to watch over it.
Leaving the mārajit ḍākinīs to guard it,
he laid down an indicator of the time along with the flesh.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the thirty-eighth canto,
Princess Mandāravā's Discovery of the Flesh of a Brahman's Body
Sealed Oaths



CANTO 39

Princess Mandāravā Abandons the World to Follow the Dharma

Then Princess Mandāravā
escaped from the palace by a secret door
and went to a place several miles away to the east.
Taking off her garments of silk and discarding all her adornments,
she said to her confidante, "Take these and return with them."
But the woman replied, "How could I, and leave you behind?
What am I to do? Tell me! Come back with me!"
Mandāravā arose, pressed her hands together, and did
repeated obeisance to the guardians of the eight points of the earth.
"The deeds of the Buddha Dharma arise from knowledge, not
desire," she said.
She took her ornaments and her many rings,
crushed them beneath a stone, and threw them skywards behind her.
"I pray that my intentions be realized in keeping with the Dharma,
and that I leave no place for the temptations a betrothed girl feels!"
With that, she tore into strips her clothing of fine silk,
and hurled these to the eight points of the earth.
"May I never reacquire a body dressed thus!
May I take leave of the eight worldly concerns!"
She pulled out all her hair,

and, having become as bald as an urn,
she ravaged her face by plowing it with scratches.

The confidante voiced loud lamentations:
"Queen over men, though you hold the country's scepter, you have abandoned it.
By acting thus and adopting
this sort of life out of pure goodness,
you force those who care for you to cry for help.
Princess, consider whether your father and mother will agree to this!"
But the princess told her confidante,
"Though this body does not shelter a male soul, it will suffice.
May I, without conflict with the Dharma, reach Attainment!"
And she put on pieces of ragged fur that had been thrown away.
"I have severed attachment to the world, brushed aside impurity as though it were a straw,
pledged body, speech, and mind, and taken a vow of silence.
Smeared with red color, I am preparing myself for solitary meditation,
and so I will remain, drinking water and appeasing my hunger with earth."

Thereupon, since Mandāravā refused to return,
the weeping confidante returned alone to the palace,
and in the presence of the father and the mother vented her grief in this verse:
"Alas!
The princess has taken on the color of the water buffaloes.
She who bore all the favorable signs,
peerless and comely of feature,
equal in beauty to light glancing on beryl,
swanlike her voice's tone, gentle and calm,
without hate or rage, smiling,
serene, by pity alone held back from the desire to live,

kind as a mother to her serving men and women and to all her retinue,
resembling the udumbara flower:
since the kings of the ten directions sought to make her their prey,
she would not remain in the palace and took refuge in the Dharma.
That is the princess's story
and, try as I might, my advice was not heeded."
Having said this, she broke into tears.

The king then went forth from his palace,
and together with the queen, went in search of the princess, making many inquiries.
The confidante, sobbing, wiped away her tears:
"Dear lord, king, master of men, hear me!
Though first of rank among all the women, divine,
she was not dizzied by the palace, but left it.
She has humiliated her body with red paint;
she gave me her jewels and said: 'My friend, go back!'
I ran as fast as I could; but she did not return.
So Mandāravā, consecrated to the deities,
having cast off her garments, and dressed like a beggar woman,
quenching her thirst with water, and eating earth,
her legs crossed, without moving, remains at the level of the ground,
for she has been surfeited with dainties and with luxury."

The news went out to the kings and princes, in letters carefully composed
that because Mandāravā had dedicated herself to the Dharma,
the suitors could not set her on worldly paths. Grinding their teeth,
each of them bore off his riches and returned to his own country.

Then King Ārṣadhara
had the Abbot Śāntarakṣita,
son of King Gomati,
receive the princess's vows, and honor was restored.
Now, in order that the princess should practice the Dharma,
the five hundred serving women also became ordained,
and a palace was built for them a little apart.
King, ministers, and subjects did her honor.
In the mornings, in full tranquillity of mind, she gave herself up to ecstasy.
In the evenings, following the gentle verdant slope,
she, herself azure, walked in the open meadows
and in the beautiful countryside scented by every kind of flower.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the thirty-ninth canto,
Princess Mandāravā Abandons the World to Follow the Law
Sealed Oaths



CANTO 40

The Meeting with Princess Mandārava and the Ire of the King of Zahor

Then he of Uḍḍiyāna, Padmasambhava,
saw that the time had come to instruct Mandāravā
and her retinue.
Like the iridescent shimmering of the misty clouds which rise
with the sun,
from the island on the Dhanakośa Lake in Uḍḍiyāna,
he made his way through the heavens to Zahor.
In the monkey year, on the tenth day of the pig month,
the princess and her retinue were in their private park.
Appearing as a serene youth of eight years, Padma sat cross-legged
above the park,
radiant in majesty within a rainbow colored halo, he smiled, and
expressed the gestures of the Dharma.
When she saw him, the princess
swooned in faithful fervor and fell to the ground.
Padma revived her by his mercy toward her;
he gathered body, speech and mind under his influence by the
messenger of arousing,
and she came to her senses, and rejoiced.

She told several of her women to prepare a throne,
while others were directed to remain attentive,
and others to keep an eye on the road.
The Prince of Victory alighted on the ground,
and Mandāravā, happy and well-satisfied,
sang this stanza of invitation to the palace:

"Emaho!
Triumphant one, chief jewel among the sons of the Buddha!
Buddha who has attained perfection and has taken upon himself the well-being of others,
who captures all beings by the hook of grace,
who is like the healing power of love, dazzling, joyful epiphany,
extending favor to all, placing friends and foes alike in your vessel of salvation,
sole protection for blinded beings,
consent to sojourn here and expound the Dharma!"

Then, having invited him to the palace,
she arranged and offered him a lofty seat adorned with jewels.
The door having been closed and all entry forbidden,
she prepared a round offering of victuals and refreshing beverages,
and gave as gifts gold, silver, pearls, variegated stones,
sandalwood, cotton, whatever is woven on a loom, and
whatever is fitting for the body or savory to the taste.
Taking a lowly seat, the princess showed him the greatest reverence
and, after bowing down to him humbly, asked in well-chosen phrases,
"You who assume the appearance of a Buddha of the Three Times, sublime personage,
in what country were you born? What is your name?
What is your family? Your father and mother?
Pour for me the nectar of your holy words!"

Now, the Conqueror addressed the nun,
"With no father to engender me, other than the Void of the Essential Plane,
with no mother to bear me, other than the Void, Wisdom,
of the liberating lineage that frees the world, supreme gift for man,
I shall bring about perfection through bliss.
In the field of the glorious converting Buddhas
I reveal myself to each being as manifest master of the Body of Metamorphosis;
in the earliest times, as Amitābha in his Bodies of Essence and of Metamorphosis;
on Mount Potala, Avalokiteśvara the Protector;
incarnated in Dhanakośa as Padmasambhava,
a triple theophany, in form akin to the symbolic modes.
And I am the last of several who in reality are identical:
sojourning on the Plane of Essence, Samantabhadra;
in the Unsurpassed Heaven, the lofty Dorje Chang;
on the Diamond Throne, the Great Mūni himself,
indivisible, appearing in me, Padma,
greater than all possessions, a marvelous benediction for beings.
Eight fathers engendered me and eight mothers bore me;
I traveled in eight countries, dwelled in eight places,
and in the same fashion carried out the evocation in eight cemeteries.
With eight names as Guru, eight consciousnesses,
eight aspects as the Master, the Diamond Guru,
eight orders of illusions, eight glorious aspects,
eight difficult achievements, eight funeral aspects,
eight borrowed names, eight present names,
having reached the limits of knowledge and merit, total perfection,
prince supremely excellent, an inconceivable incarnation,
in past, present, and future
I erect at the ten directions of space the banners of the Teaching."
And the princess was filled with rejoicing.

Padma set turning the Wheel of the Dharma of the Three Yogas
and made fall the rain of the Dharma; content she was, and happy.

Now one morning, in a landowner's great estate,
an oxherd whose karma was impure
set out to find his cattle. Having failed to do so, he turned back
and saw the Conqueror settle on the ground.
He saw the princess invite him to the palace
and, finally, pricking his ears, he heard a male voice.
At that time, the whole kingdom of Zahor
had nothing but praise for Princess Mandāravā.
To those men and women who believed in her,
the oxherd said, after he had returned to the landowner's estate:
"A Samanian vagabond, muddling the Dharma with who knows what law,
is doing something that is anything but the Dharma."
The following morning, the children repeated this as they rounded up the goats.
And it was repeated by one person, and by another, and by the notables
and, one after the other, by the ministers of the exterior, of the interior, and by the queens.
A young queen repeated it to the king.
The king said: "What is she saying? Is she insane?
A woman's mouth is a storehouse of malice.
Greatly do women lie, women are demons.
Bring hither the first one that uttered these words!"
The queen led before the king the ministers of the interior,
and they in their turn the ministers of the exterior, and they, in their turn, the notables.

And the notables summoned the people:
"It is said that Princess Flower Mandāravā
is keeping company with a Samanian. Let him be handed over,
if a man sees him, to a minister's official;
if a woman sees him, to a queen's official!
He who has an eye to see and a hand to seize, let him speak!"
Thus bellowed the great herald in a loud voice,
but many suns rose before anyone claimed to have seen him.
And this infamy spread over the surface of the earth.

Then the ministers seized hold of the notables
and brought them before the king.
The king declared: "You are not telling me everything.
Let all who desired the girl
be apprised of the situation!" And the king said, "Do not kill these noblemen,
but bind them closely and throw them in the dungeon!"
And the king went to the palace where the princess was
and spied everywhere, but saw nothing.
He then went outside the palace and proclaimed:
"Ministers, all of you, strike the drum of the edicts!"
And the people of Zahor, of every rank, hastened
to gather in the bazaar of riches.
The great herald proclaimed:
"The princess who abandoned the world to follow the Law of the gods
is keeping company with a Samanian. Who has seen him?
Whoever declares he has seen them will receive this pile of riches."
But many suns rose without anyone coming forward.
And the kings of the frontier lands discussed the news.
The king of India sent for seven Brahmans;
the king of China, five scholars;
the king of Bengal, ten doctors;
the king of Baiddha, three ministers;

the king of Uḍḍiyāna, eight dancers;
the king of Kashmir, a group of merchants;
the king of Khotan, a troop of beggars;
the king of Persia, a college of musicians;
the king of Gesar, three yogis;
the king of Zhang Zhung, two Bonpos.
Young, old, everybody, even little children
were asked about Princess Mandāravā.

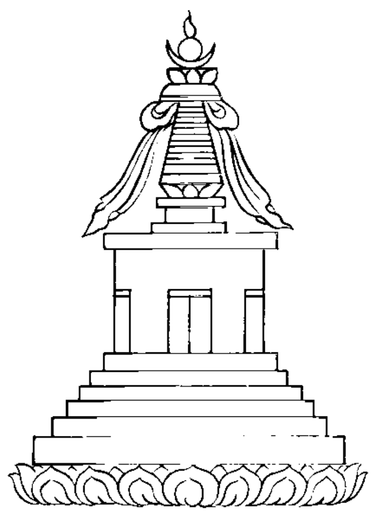
Then the wife of a notable tricked the cowherd:
"They are not giving you the equivalent of your animals' ration;
all you need do is whisper among the crowd that you have seen them."
And the wives of the notables together
gave various presents to the cowherd to content him.
He circulated among the motley crowd in the bazaar
and, after the great herald had made his proclamation,
the cowherd stood up in the midst of the crowd.
He was marked with the nine marks of ugliness:
a huge head, projecting buttocks, rough skin, a mountainous goiter,
a large mouth, a flat nose, cavernous eye, excessive height, and a black, protruding upper tooth.
He spoke, "I saw them. Look inside the palace!"
And, after the man had been feasted and feted,
the king ordered: "Ministers, go and look!"
But the queen interjected, "I will go instead." And she was the first to set off.
Now the serving women barred the door to prevent her entering.
The queen thought, "It is true!" and she fainted.
The ministers told the king,
who said, "Sprinkle the queen with water
and bring her back! Break in one side of the door with a hatchet.
Lay hold of the Samanian and bring him here!"
So the ministers broke down the door and entered.

Mounted on a lofty throne covered with jewels, the Saint,
bright as a mirror reflecting the sun,
a radiant splendor dazzling the eyes,
was teaching the Dharma, in the resounding voice of Brahma.

The princess and her attendant put their hands together and wept.
Not daring to lay hands on him, the ministers
once again begged the king:
"This foreign śramaṇa is extraordinary,
he is Vaiśravaṇa or a son of Brahma;
he is, as it were, the princess's Guru, we do not dare lay hold of him."
The king was furious when he heard this.
"This foreigner is dishonoring my daughter;
tie up this Samanian of low birth.
Demand a tribute of sesame seed oil from the villagers, and let him be burned alive in palm leaves!
As for the princess, who has received and sheltered a man,
who now has consorted with a ne'er-do-well vagabond,
put her in a pit carpeted with thorns,
and leave her there for twenty-five human years!
And put a dome over it, so that she may not see the blue sky!
And erect a double screen, so that she may not see the sun!
Do not let the five hundred women servants cross the threshold,
and hurl into a dungeon whoever has heard the man's voice!"
With that, the king returned to his palace.
Then out of the dungeon they pulled the notables,
whose long hair, flesh, skin, bones, and eyes were stuffed with lice and nits.
Their wives had gathered together,

and the notables were regaled with food and shelter, and they
all greatly rejoiced.
Then the notables called the chief sergeant—
men were sent to capture the śramaṇa, who was then thrown
to the ground.
And ministers of the exterior and the interior, along with the notables,
after digging the hole, and cutting the thorns,
went to the palace where the princess was residing.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the fortieth canto,
The Meeting with Princess Mandāravā
Sealed Oaths



CANTO 41

The Bonfire Built by the King of Zahor Who Later Repents

When the notables laid down the law,
"Samanian! You have defiled the princess.
We, the notables, though innocent, have undergone the king's punishment.
The princess has not returned to her dwelling,
and because of the profanation of the royal blood, we have been falsely accused."
To this, the princess rejoined,
"This Son of the Conquerors is nothing but my spiritual master!"
But despite all her assertions that he was exempt from the world's sins,
it was useless; they threw themselves on the Guru,
some tearing at his clothes, others holding his feet and hands.
Then the princess said, "My heart will break,
my body is undergoing intolerable pain
and, out of grief, my eyes are filled with tears."
Friendship was helpless to give the least assistance;
the Guru had his hands tied behind his back
and a hempen noose around his neck.

Alas, alas! that men should have dared to do this:
they urged him forward with blows, along a track worn by horses and cows,
and then, having called a halt in a deserted place where three valleys meet,
they sought out and heaped up thorny vine shoots
with an equal quantity of palm leaves,
and covered the surface with sesame oil,
one measure to each load of sandalwood.
Then, tying the Being of Victory,
they put him in the middle, set fire to the four corners,
and fanned everything, so that the smoke went swirling in clouds throughout the valley.
Then the ministers returned home.

But a great earthquake occurred, with a terrible noise.
The Gods of the Empyrean, unwilling to tolerate this deed,
raised loud lamentations which were heard by the gods of desire.
From the Heaven of the Thirty-Three, the Four Great Kings,
having heard of the afflicted one who put up no struggle, came to the rescue.
From the Unsurpassed Heaven as from the Heaven Formed Alone
the Blessed Ones assembled like a starry pleiad.
And, with shouts and murmurings, the ḍākinīs quickly came,
some bringing water, others throwing it,
some removing the wood, others undoing the bonds,
some pouring down rain, while others contained the flood of water.
For seven days the smoke rose.

"From other funeral pyres," thought the king, "the smoke has
dispersed in three days.
But even after seven days, this smoke has not scattered."
He had means of transportation prepared,
and went to see for himself. Incredulous, he saw that
the pyre had been transformed into a lake of water
girt about by large ditches filled with fire
whose flames were burning upside down.
From the center of the lake a lotus issued forth,
and the lotus supported a child of eight,
whose body was as though dyed in the purple of seashells,
and whose face was covered with a dew-like perspiration.
The whole sky was haloed with iridescent light.
One hundred maidens who resembled the princess were uttering
praises,
and there were one hundred octillion splendors and accumulated
benedictions.
The king, unable to believe his eyes, looked on all sides,
but, wherever he looked, it was the same.
"Do my eyes deceive me?" he wondered.
And, rubbing his eyes, he looked again and again.

The Child addressed the king thus:
"Burning alive a Buddha of the Three Times, the Supreme Essence,
how did such a sinful king come to be?
Worldly and deceitful, you aspire to the Dharma
but deliver insane judgments, how did such a sinful king come to be?
Clinging to the five poisons of misery, the roots of ignorance—
both now and later, how did such a sinful king come to be?
The happiness of beings, the basis of all councils—
have the king and his ministers, proud of their crimes, seen to that?"
Hearing these words, the king fell on the ground.
"Master, I realize that I have done such things!"

Violently striking his chest with both hands,
head and body prostrated, he rolled about
like a fish thrown on burning sand.
"Yes, such am I!" he lamented.
The weeping ministers looked on at King Ārṣadhara and the Child.
First one, and then others, appeared at that place,
for the rumor was spreading that the foreign śramaṇa was not dead
and, hearing of the matter, both men and women ran to see—
first, those of the country of Zahor,
even bent old folk, who were carried or who tapped along with a stick;
then, from one hundred thousand leagues' distance and from many countries
there gathered in a crowd the rulers of the earth.
Then the king, a crumpled heap, his face to the earth, wept
and abased himself, performing adorations without number.
"I have done evil deeds which my remorse does not expiate.
But the burning fire did no harm;
between the incandescent ditches the sesame oil streamed into the lake.
In the middle of the lake a lotus stalk rose,
and in the heart of the lotus sat the Buddha of the Three Times.
To you, exempt from faults, who knows no vicissitudes,
blessed Padmasambhava, be praised!
My guilty spirit failed to recognize your Celestial Being,
but without hiding anything or trying to keep anything secret,
I confess and expiate all.
I offer you the throne and beg you to accept it."
"Mighty King Ārṣadhara!" said the Child,
"I succeed you and become king!"
"Then watch over this empire of ignorant folk
and may Your Lordship deign to enter the palace."
From the assembly of the Lords of the Good Law,
Indra, the King of the Gods, arriving with his retinue,

made the lute resound and praised him,
the champion Padma, Muni of the world, together with his retinue.
He made the tabor resound and praised him:
"HRI:
To the Body of Essence, lama unfeigned and free from ego-action,
to the Body of Fruition, lama of blissful actions,
to the Body of Metamorphosis, lama who manifested from the lotus stalk,
to the Three Bodies, to Vajradhara obeisance and praise!
To the Body: immutable body of Samantabhadra,
to the Speech: which is impartial and full of knowledge,
to the Heart: unwavering and ineffable thought and expression,
praise to Padma Gyalpo, to the Conqueror's Body, Speech, and Mind.
To him who appeared as benefactor, Amitābha,
to the Being adorned with many blessed perfections,
to Padma Gyalpo who dominates the world,
to Dorje Todtreng Tsal, Vajra Strength of the Rosary of Death's Heads, obeisance and praise!
To Vajra the Pacifier, Dorje Todtreng Tsal,
to the Great Artisan, Ratna Todtreng Tsal,
to the Dominator, Padma Todtreng Tsal,
to the Sorcerer, Karma Todtreng Tsal,
to the One Formed All at Once, Buddha Todtreng Tsal,
to the Master of the Perfect Deeds, obeisance and praise!
HRI:
To the Uncreated exempt from any fault, to Padma Jungnay, praise!
To the Realizer of the Perfections, to Padmasambhava, praise!
To the Illuminator of the Shadows, to Nyima Odzer, praise!
To the one who tames the fourfold māra and evil guides, to Shākya Senge, praise!
To the one who vanquishes tīrthikas and the gnomes of pestilence, to Senge Dradog, praise!
To the one who is open to all that must be known, to Lodan Chogsed, praise!

To the one who dominates the three worlds and the three domains, to Padma Gyalpo, praise!
To the one who annihilates Māra and evil guides, to Dorje Drolod, praise!
For him, total felicity has been achieved—to Yeshe Kandro, praise!

Thereupon, the Guru spoke:
"King Ārṣadhara, listen!
How could my body, which is of an ethereal nature, experience pleasure and pain?
On this immaculate body the element of fire inflicts no harm
nor does it cause the least discomfort.
As an animate being, one meets with error.
A king is endowed with all the perfections, like Mount Meru;
since I intend to lead diverse beings to the paths of the Buddha,
I will proclaim the royal orders."
At that, the king bowed down many times
and said to the ministers: "Quick, to the palace!
Open the new store of silk garments!
Bring all my headgear and clothing!
Go and fetch the chariot, the parasol, and the victory banners!"
The ministers hastened to the palace,
and on the chariot they spread soft satins in a heap,
and to the four corners they fastened tintinabulating banners.
Padma donned the five royal robes, one over the other:
first the robe of silk on a blue background,
then the striated robe, the red one, the one of samite,
and finally the great cloak.
On his head he put the lotus-petal crown
on which a jewel of five colors
held fast a golden vajra with nine points
with an eagle feather at the peak.
He also put on the variegated tiara with the propitiatory scarves,

the diadem that sparkled with gems and with golden suns and moons.
Finally, he donned a Cintāmaṇi, the most admirable headdress.
Among the eleven million Jambudvīpa regions to be converted,
he displayed the prodigy of eleven million Padmasambhavas.
Invited to mount the chariot, he seated himself.
But who would pull the chariot? Descending from his high estate,
the king removed his clothes, put the cord around his neck and pulled.
One hundred athletes cleared the way; then the crowd pressed in,
some prostrating themselves, others praying,
some weeping, others falling in a faint,
yet others running on ahead or following, gazing at Padma's face.
Padma was taken to the palace,
a palace of seven precious substances, and was requested
to seat himself upon the throne adorned with precious stones.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the forty-first canto,
The Bonfire Erected by the King of Zahor
Sealed Oaths



CANTO 42

Mandāravā Gives Praise and the Invading Army is Driven from Zahor

Then the king spoke to the ministers:
"Bring Princess Mandāravā here!"
The ministers made haste to remove the lids that covered the hole,
and they tossed the thorns to either side:
"Your father has summoned you to the palace—
come with us, Princess!"
But for all they could say or repeat, she pretended not to hear.
The ministers returned to the king.
"The princess is angry and gives no reply."
The king at once began to shed tears:
"The girl is right. Have her mother go to her!"
And the queen went, taking clothes with her.
"Princess, all these thorns bestrew your skin and flesh.
The deities do not accept this, it is pitiable!
Put on these clothes, my daughter, and come to the palace!"
But after her mother had spoken, the girl rejoined,
"Mother, a daughter does not go against her father's command.
For twenty-five human years I am not to leave this place
and, though it is dreadful indeed, here I remain."

The queen said, "So, even for a moment, you refuse to leave?"
"I shall remain," the girl replied.
Their hearts failing them, the queen and her serving women
burst into tears.
One woman came up, then two, then many gathered,
and the crowd, made up of the women of Zahor,
weeping, filled the lonely valley.
The king wondered if his daughter was dead,
so he himself came to see the princess:
"It is I who barricaded my daughter's path to the Dharma.
May she bestow one thought on her repentant father!
The higher I have striven to rise, the deeper I have sunk.
Having neglected the true meaning, I am overcome by grief and
sadness."
His heart failed him, and he sighed.
At this, the princess returned to the palace.
Once more beholding the Master's face, she took refuge in him with
all her heart.
She bowed very low
and, having thus prostrated herself, she praised him in lyric tones:
"Emaho!
To the land without virtue he has come, this Buddha incarnate,
endowed with powers and intrepidities, moved by neither hope nor
fear,
a prodigy visible from everywhere, a living bliss,
born from a lotus stalk, glorious in its white and red brilliance,
his person decorated with the signs of the miraculous
and, as his beauteous aspects and the thirty-two favorable signs reveal,
Buddha of the Three Times, Padmasambhava's body is perfect.
Many, filled with respect, have been converted by him.
He is a pure Body of Fruition with all its signs and beauties—
a presence like that of Mount Meru in its splendid massiveness and
height,
his head rounded like a kingly mountain, like a chalice,

his hair like a black jewel, like a blue lotus,
his forehead wide like the full moon,
his long dark eyes like great stars in the ascendant,
eyebrows like a great garuḍa that has spread its wings,
lashes beautiful like the garuḍa's outstretched feathers,
ears like blossoming lotuses,
the nose pure, and delightful to behold,
lips beautiful as lotus anthers,
his tongue long, thin, and supple, red like a lotus,
his teeth white and in splendid array, having the pinkish glow of snow
mountains,
their garland of fifty-eight enhancing his mouth,
his chin majestic in the calm face,
his voice like a song bird singing Brahma's melodies,
long mustachios like the black hounds of the Alpine slopes,
complexion pale rose like a seashell,
his throat graceful like the neck of a lustral vase,
his chest like that of a lion that rears up,
his upper arms rounded, with wide shoulders and limbs,
fingers and toes well-formed and evenly arrayed,
his nails red as copper and shining like crystal,
his navel pretty like the hollow of a lotus stalk,
the calves of his legs prominent like those of the king of the antelopes,
his pace agile like an evanescent rainbow,
his sexual organs withdrawn, as with the horse and elephant,
young like the harvest, his figure stoutly formed,
his mouth smiling, spellbinding, immaculate,
a shape one looks on with delight, without ever tiring,
resembling an edifice radiant with light,
his taste perfect and restrained, his saintliness most excellent and
sublime,
a man stainless as is the diamond:
these are the thirty-two auspicious marks of Padmasambhava.
Praise to the Body of the Conquering Prince!"

Having concluded this hymn, she bowed down to him repeatedly.
He replied, speaking with a happy air as though to himself,
"Misery's causes will always be the same.
There are those who now are looked on as enemies,
detestable enemies one consigns to the three damnations—
but present enemies are readily changed into dear ones.
Of those near and dear, of the ones we know as such at present,
the closest and dearest friend is the lama:
he points out the useful path and turns us away from the path of unhappiness.
Our affectionate relatives and friends
teach all and anyone teachings which are incorrect,
and after several bad examples, one falls into bad rebirths.
For him who seeks what he does not have, failure to find it is wretchedness.
For such a man, the property and pleasures he has are not enough;
even if he seeks and finds property and current pleasures,
the seven precious jewels, though sought can not be found,
and still not cherishing what he has, he suffers—
for his present friends and wealth are not enough.
In ourselves there is a Buddha, but covered over and lost to view—
not knowing our identity, even if we try, we cannot see it.
As much as we know that Attainment arises from difficulties, so much do we gain;
as much as we know that obstacles are a gift, so much do we destroy all obstacles."

Hearing these words, the princess was transported with joy.
Then she and the royal estate
offered to the Incarnate Being, liberated from the passions,
a Cintāmaṇi, boundless treasury of riches,
and life pills for seven births.
They implored Padma to set turning the Wheel of the Dharma, and he consented.

Having been asked to remain as king as long as he could,
he replied, "I will remain with the people of Zahor, until they gain maturity in the Teachings."
And he opened up the Unified Precepts, that ocean of the Dharma.
The Buddha Doctrine spread out with neither limit nor center,
and the ten directions of space were filled with Padma's fame.
As wisdom repelled the shadows, future delights seemed pallid by compare;
many promised to follow the Dharma, and pure virtue bloomed.
Padma, the Conquering Prince, transformed this region which was to be converted:
there was not one being who did not reach maturation in the Teachings.

Now, having heard stories, emissaries from other lands traveled to Zahor.
Having listened and observed, each one reported what he had found back to his king:
"Nothing except chimeras and mirages!" judged the monarchs.
So the neighboring king raised an army to battle with Padma.
The son of Kīrtidhara, Mahāpāla, King of India,
made an incursion with his followers.
The men of Zahor scratched out the soil to redden the stones.
Some stationed themselves above, others below,
and others urged them on. As they were making ready a new terrain,
Padma, the Holy Saint of Victory,
in a flash arrived at the dwelling of the titans,
borrowed a bow and invincible arrows,
and loaded them on a huge elephant—
for the arrows shot from this bow were worth a thousand men.
With them he sent on ahead two athletes, whom he hurled into the enemy's midst.
"Here is a weapon that takes the place of soldiers!" went the comment from emplacement to emplacement.

The news spread as on wings and reached Mahāpalā.
Now the bow, despite the efforts of these valiant men, would not yield.
"It will not stretch, it is false.
If it really is dependable, make it bend!" the soldiers demanded.
On elephant-back the bow was conveyed to Padma.
And when it was called out: "Stretch the bow and shoot!"
the Victorious One, in his own way, bent the mighty bow.
The legions of champions were all astounded.
"That is impossible!" said the soldiers, and they melted away.
"If, in the whole army of the other king
there is a single hero, let him stretch this bow!"
No one stepped forward to try his chance, but the enemy demanded,
"Produce the man who can stretch this bow!"
The Victorious One sent forth Viṣṇurāhula,
and he hit a target at ten leagues' distance.
Beholding the Bodhisattva's feat of archery, the astonished enemy withdrew.
And on the Hero's head reposed an eleven-headed crow,
his body spangled with eyes.
And his fame as an armed warrior was widely proclaimed.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the forty-second canto,
The Invading Army Driven from Zahor
Sealed Oaths

CANTO 43

The Kingdom of Zahor is Established in the Dharma and the Future Lives of King Arṣadhara

So King Ārṣadhara,
in his eight palaces and one hundred and
eight residences,
with the parasols flaunted at the pinnacles,
gave himself up to the pleasures of the five senses.
But when he had made obeisance to the Saint,
that Sovereign Sun who dissipates the night of ignorance,
the Saint explained to him the vast significance of the profound
Formulas.
After the king had reflected, without becoming attached to asceticism,
all at once in one single life, he acceded to the All Purity;
with the explanation of the Tantras and Āgamas,
with the counselings from the uttermost depths of intimate
abstraction,
with the handling of, and familiarity with, practical matters,
with the precious meaning which each element of karma represents,
with the principle inherent in every Formula within its essence,
with the annals of uninterrupted faith,

he rapidly realized benefits for himself, for others,
and for everyone.
Having become of the divine race, absolutely purified,
in conformity with both the greater and lesser Vehicles,
he asked that a Dharma should be explained to him in one complete whole.
And to the Saint he made a gift of jewels.
Great Padma of Uḍḍiyāna said,
"King! Amid the world's foolish distractions,
it is difficult to take to heart the profound Dharma.
These Doctrines of the Great Vehicle and of the Secret Formulas
cannot be thoroughly understood unless one receives initiation.
Just as the cool clay blends into the water it is mixed with,
only after initiation does one become the true vessel of the Dharma."
Then the king and twenty great dignitaries
withdrew into a pleasure park.
Surrounded by sublime solitude and embracing the ḍākinīs,
they received entire and perfect investiture in the powers.
The king, amid the unceasing palingenesis,
converted beings each in keeping with his own path.
And while thus dedicating himself,
the sovereign, in a state of efficacious mastery, uttered the vow
to set turning the Wheel of the Supreme Dharma.
And the twenty great liegemen who surrounded him uttered similar vows—
whereupon a voice could be heard in the heavens, and flowers fell.

Then he of Uḍḍiyāna, Padmasambhava,
in the course of a year, enunciated the five sacred Tantras which protect the Doctrines,
and explained the one hundred and thirty-eight canonical treatises,
the Unified Precepts of the Atiyoga, the cycle of the sNying Thig,
the five Tetrads, that is to say, the twenty Tantras,

the one hundred Upadeśas, and the forty-two Articles.
By means of the Texts and the Formulas, he established Zahor in the
Dharma;
and he put down in writing certain themes.

A little later, in the Place of the Prophecies,
Princess Mandāravā arranged a circular offering
and, after bowing nine times, asked the following questions.
"What is the difference between Sūtra and Mantra?"
"It is the distinction between cause and effect."
"What is the difference between the implicit meaning and the
definitive meanings of the texts?"
"It is the distinction between the Lesser and the Great Vehicle."
"What is the difference between the relative and the absolute?"
"It is the distinction between what is and what is not to be
done away with."
"What is the difference between wisdom and means?"
"It is the distinction between existence and non-existence."
"What is the difference between samsara and nirvana?"
"It is the distinction between ignorance and knowledge."
"How many past births have I had? How many will I have in the
future?"
"Fortunate woman, do not concern yourself with such things."
"And my father, King Ārṣadhara, what past lives did he have?"
"As for your father, fortunate one, they were these:
In Sulabha, the country's great city,
he was born son of a Brahman, King of Kalinga.
He entered religion, as a disciple of Lord Buddha, in Benares.
At that time in Vikramaśīla the tīrthikas were feared.
So, at the change of the moon, he came to guard the four gates.
The tīrthikas had stretched out nets and were about to start fighting;
skillfully encircling them, arrows collaborating with swords,
he swept away their army in one night

so that nothing remained of the land of Copper except a flock of
orphans and widows.
The merit gained by preserving the monasteries
and the demerit of killing the tīrthika soldiers
were inseparable as is the body and its shadow.
Then he was reborn several times among the six classes of beings.
And this was the existence that immediately preceded his present one:
in Ga'u Song in India,
one of King Arti's queens died while pregnant with a bastard fruit.
After I had split the body, a girl appeared who was not dead.
She it is who, after transmigration, was reborn as your father,
and who has ever kept his oath inviolate."
The princess was overcome with compassion for her father, and wept.
"And where," she asked, "will his future existences be?"
"He will still have a number of them, through the process of rebirth.
Later, in the kingdom of the monkeys, in Tibet,
he will be reborn as Akarmatiśīla.
Then, in the land of ogres, he will be born the son of a Vedic doctor.
He will then be reborn as the daughter of the king of Kotala,
Princess Mandhebhadrā.
Later, after he has, among the titans,
heard the Dharma preached by Padma Nampar Gyalpo,
in Nepal, as son of contemplative Buddhist parents,
he will be reborn the Deva Akarcandra.
Later, in front of Potala, the noble mountain, after he has
heard Avalokiteśvara preach the Dharma and has wandered amid
heavenly joys,
in the barbarian country, as son of Mutig,
Prince Lhaje, he will be born anew.
Then he will live out twenty existences in Zahor,
at one time an animal, at another time a king,
now a great pandit, and now a man of the people,
who will ever keep his oath inviolate."

The princess spoke: "He bears transmigration like a stone around his neck." And she wept.
"And when," she asked, "will the time come that puts an end to his existences?"
"The six classes of beings, all that there are,
are reborn so that they may win the supreme victory.
When all living beings have exhausted all their lives,
your father, fortunate one, will cease to be reborn.
When by pressing sand one obtains oil,
your father, fortunate one, will cease to be reborn.
Thus, to guide those in the round of existence,
the spiritual parent, by passing through many births,
will obviate the falsehoods that counterfeit the Holy Dharma.
In order that he may be, for the living, a lamp in the darkness,
the king of omniscience, by undertaking to convert,
forewarns others against the obstacles that might separate them from the Dharma.
In order that he may indicate the path to those who lack support,
the spiritual king, by accepting life in the cycle,
renders ineffective the deceit that feigns to be the Buddha's Teaching."
"But transmigration—that stone around the neck—will it disappear?"
"Wherever there is to be found the Buddha who has cast aside existence,
there you will behold no more blemishes, fortunate one!
And in nirvana merits themselves lose their meaning." Thus he spoke,
and for two hundred years he dwelt in the land of Zahor.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the forty-third canto,
The Kingdom of Zahor Established in the Dharma
Sealed Oaths

CANTO 44

The Attainment As a Knowledge of Life Receptacle

Then, the king of Zahor having ended his days,
the kingdom came under his son Sarvapāla.
And behold, from the summit of the palace, the Master
from Uḍḍiyāna and his woman companion
practiced the evocation of the Knowledge of Life Receptacle.
In order to lead to the Dharma the men of the Indian plain,
those of Uḍḍiyāna, the tīrthikas, and many others,
they began to meditate. Straightway
four goddesses who had seen them from the heavens made
themselves visible.
Attaching golden double vajras to cushions,
they invited the Master and his companion to be seated.
Bestriding a gandharva: a Dark Blue Fury
holding in both hands the sceptre of the east,
bestriding a kumbhāṇḍa: a Yellow Pinchered One
holding in both hands the sceptre of the south,
bestriding a nāgendra: a Red Tongue of the Time
holding in both hands the sceptre of the west,
bestriding a yakṣa: a Green Matron
holding in both hands the sceptre of the north,

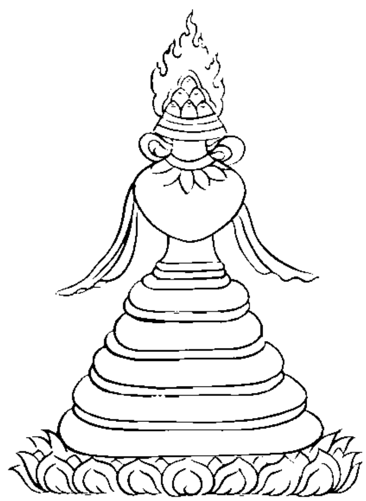
they advanced toward the sky in front of Padma.
On Deśanyaga Mountain,
at the summit, they spread out a turquoise-colored mist.
At the foot of the mountain, facing the deep, swirling sea,
a flower-enameled isle presented itself,
and the land rang out with the sweet calls of various birds.
And through a crack in the firmament, the first quarter of the moon could be seen shining.

During this festival period, the ḍākinīs made their material appearance—
reaching the palace at the summit of Mount Potala,
that dwelling of happiness and joy, exempt from grief,
site radiating the power inherent in the stages of meditation.
Now in the Mārtika cavern,
thanks to the protector of the three ranks of blessed beings,
though it was winter, flowers rained down.
In this supremely excellent place of happiness and benediction,
once the entry of the Mandala of Amitāyus had been opened,
for a period of three months the Knowledge of Life Receptacle was evoked.

Amitāyus, having reached the hither sky,
placed the chalice of immortality on the heads of Padma and Mandāravā.
A kalpa had arisen in which the world would not be empty.
The Diamond Being received the gift of immunity from birth and death,
and after a profound concentration, distinguishing cycle and deliverance,

he acquired the iridescent Body of the Knowledge of Life Receptacle.
Immortal breath, youthfulness exempt from demeaning old age,
pure, and of the same nature as the rainbow,
Padma obtained life within a cycle that was not empty.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the forty-fourth canto,
The Evocation of a Knowledge of Life Receptacle
Sealed Oaths



CANTO 45

Mandhebhadrā Gives Up Her Life and King Aśoka Is Led to the Dharma

When, on the joint frontiers of Zahor and India,
the Saint arrived in the land of Kotāla
to dwell in the cavern of the Lofty Schist Mountains.
There, uncovering the Unified Precepts, calm ocean of the Dharma,
he effected propitiations during twelve human years
while King Nubśarūpa provided him with all that was needed.
It came about that, in the great cemetery Loud Contemptuous Laughter,
an uncountable multitude of wild beasts
remained day and night with their jaws closed, since there were no corpses.
He felt pity for the beasts who were howling with hunger
and, preparing to sacrifice his own body, he entered the cemetery.
The beasts circled around him, but found nothing substantial which they could eat.
He saw that in seven days the period of their lives would come to an end
and they would whirl about in the Hell without Respite.

Now, through meditation, Padma discovered that King Ārṣadhara had been reborn
as Mandhebhadrā, the daughter of Nubṣa.
If her flesh were given up as nourishment for the beasts, she would light up heaven
and would become a ḍākinī filled with compassion.
To arouse her pity, he stirred up a mongoose in its hole,
an animal so wretched in appearance and beset by maladies
and mishaps that it was distressing to behold.
When Mandhebhadrā came to gather kuśa grass,
she covered the hole with a cut palm frond
and, when a breeze sprang up, weighed down the frond with a stone.
At this moment the mongoose was creeping out, and unintentionally she hurt it.
Taking this accident to heart, the girl began to act in harmony with the Dharma.
She shouldered her possessions and went to the Lofty Schist Mountains.
The Victorious One bestowed unction on her and blessed her:
"First give up your body to the animals in the cemetery,
and when these wild beasts have acquired human bodies,
you will win them over in the region to be converted.
After passing through several existences,
you will be reborn in the Land of Snows
as King Srongtsen Gampo, of the Gnamri lineage.
Evoking the Great Compassionate One, your envoy
will travel from the barbarian land to India.
In the same period, the wild beasts will obtain human birth,
some in India,
others in the land of Siṃhala.
Now, because of the causal bond, in the future when they are in your presence,
they will erect two hundred temples,

abodes of the Three Jewels, which they will honor with offerings.
In these sanctuaries of adoration, the Eleven-Faced Great Compassionate One will reveal himself
for these grandchildren of the Monkey.
Utilizing one hundred miraculous sacred objects,
sixteen goddesses will conduct the service."
Thus he spoke, and the girl gave up her ornaments
and, having arrived at the cemetery, was devoured by the wild beasts.
As day broke, the king appeared with his retinue,
sad of heart, for he had had a frightening dream about his daughter.
"Mandhebhadrā!" he called out, "where have you gone?"
and he looked for her on every side.
Entering the cemetery, he saw a robe stiff with blood
and, a little farther on, hair scattered here and there,
the remains of a foot, and the outline of a skull.
"Who has been carried to the cemetery? Who has died?" he asked himself.
"May it not be Mandhebhadrā!"
Then, bathed in tears, he inquired of the Victorious One, who replied:
"It is your daughter, she has been eaten by the wild beasts."
The king at once fell in a swoon.
By throwing water over him, the Master brought him back to his senses,
and the Victorious One declared, "Mandhebhadrā is passing through rebirth."
Thereupon, the king and his followers were led to the Dharma,
and throughout the country the Great Vehicle and the Great Meditation spread.

Then the Saint decided to reveal himself in the region of the Indian plain.
In the town of Kusumapura,
King Aśoka ruled over demons;

there was a schism in the Doctrine, so that the clergy were all at each
other's throats.
The Listeners were split into two sects—
the swarm of the younger believers forming the Mahāsaṇghika,
and the small group of elders forming the Sthavira.
Since then, more than two hundred human years had passed.
Having put to rout the Sounding Drums people
and the people of the Town with Lianas,
King Aśoka was in his residence.
Looking at him in the region to be converted,
Padma adopted the form of a bhikṣu
and went to beg at the royal residence.
"Seize this man who shows contempt for me!" cried the king.
"Pour oil in a cauldron,
fan underneath it a fire of dry wood,
and put in the cauldron this new arrival with his bhikṣu airs!"
But later when they looked, a lotus had blossomed in the cauldron
and, two fathoms high in the air,
the bhikṣu soared unharmed.
King Aśoka was overcome with remorse.
"I have acted wrongly toward this man of beggar-like appearance.
I have heaped up the worst faults.
How can I make amends?"
He then summoned the bhikṣu, whose name was Indrasena.
And Indrasena declared,
"In ten million places in Jambudvīpa
build ten million stūpas in one night;
feed and give gifts to the disinherited, and then your faults will be
pardoned."
Hearing these words, the king thought:
"While it is easy to give alms to the needy,
ten million stūpas will not arise all by themselves in one night.
This amounts to saying that my faults are unpardonable."

The bhikṣu Indrasena spoke,
"You are the predestined king of the prophecy:
your wish will be granted, if you pray for it under the Tree of Awakening."
King Aśoka thus journeyed to the Bodhi Tree and prayed:
"If I am that predestined king,
in one night, in ten million places in Jambudvīpa
may these stūpas be erected by the genies!"
Forthwith the ten million stūpas were completed.
And he aided the poor with victuals, coins, and clothing.
To Vaiśalī he brought the plow of the Doctrine,
and he was celebrated as Aśoka the Just—the provider of food to the disinherited.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the forty-fifth canto,
King Aśoka Led to the Law
Sealed Oaths



CANTO 46

The Countries of Baiddha and Siṃhala Are Established in the Dharma

Then, reaching the land of Baiddha in the south,
the Saint, as the bhikṣu Indrasena, resided in the
Nine Pointed Cage cemetery.
Balin, king of that country, a learned healer and astronomer,
displaced the brahmans with the doctors.
The king had taken one wife of the first rank and one wife of the
second rank,
but he favored the son of the first wife.
The king taught this son all he knew of the healing arts;
thus the first son acquired profound knowledge of the science of
medicine.
For one day only did the king teach the younger son.
Then the king said, "We will compare the knowledge gained by
each of you!"
The second wife was upset:
"My son will not obtain the throne," she said.
The younger son said, "Mother, do not weep!" And he proceeded to
the Nine Pointed Cage cemetery
where he stayed with the bhikṣu Indrasena,

and studying day and night without uttering a word, learned the
five branches of knowledge.
Finally, when he saw the head symptoms, he could diagnose the
state of health down to the feet.
His mother then asked him, "How much do you know?"
And he answered that he had attained the highest degree of
knowledge.
Delighted, she did obeisance to her son.
When the time arrived for the qualifying competition,
two seats of honor were set up and the two princes were seated.
"The throne will go to the more learned of the two!" declared the
king.
First, the son of the first wife expounded on the science of medicine.
He knew all three hundred topics, and people were amazed.
So they said, "There is no need for the other to speak!
How can he know what he has never learned? The decision has been
reached."
But then the second son expounded on the science of medicine.
Gods, nāgas, and perfume-eaters gathered.
In addition to the three hundred topics that the father had taught,
he recited old Śastras of medical science that were almost forgotten.
Gods and nāgas bowed low and circumambulated him,
and the people said: "He knows without ever having learned; it is
wonderful!"
The father bowed to him, touching his head to his son's feet,
and declared that the two princes would share the throne.
The younger son then said:
"Power does not tempt me; I request instead to be allowed to
practice religion."
Three times this request was denied, but finally it was granted;
and he continued his studies of the Dharma with the bhikṣu
Indrasena,
was ordained,

and came to be known by the monastic name of Siddhipala.
Then, for the benefit of beings, he composed many works of grammar and dialectics,
obtained the efficacy of the Secret Formulas and, following many methods, practiced the propitiations.

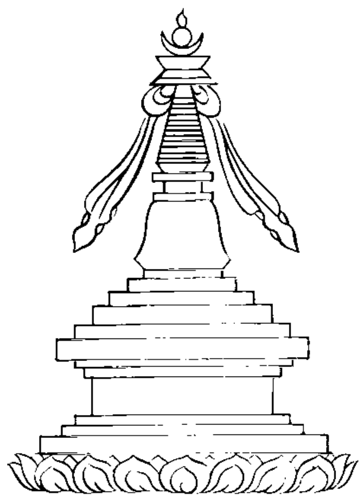
At that time, the abbey of Vikramaśīla
was made a target by Sūryasiddha, the tīrthika, who set it on fire,
so that most of the books of Metaphysics were burned to ashes.
The glow from this conflagration reached the Nāga Kingdom,
causing the nāga king Mucilinda to fall ill.
Since he suffered a great deal and nothing could help him,
his nāga followers were distressed, and broke out in lamentations.
At this point the nāga King Nanda arrived and said:
"If you summon a healer from Jambudvīpa,
he may be able to cure this dreadful sickness.
Otherwise, there is nothing to be done; his life is over."
On hearing this, two nāgas who believed in the Dharma promised to go.
They were provided with a number of precious stones
to give as homage to the great bhikṣu.
Vāsuki and Dung Kyong
utilized magic to reach Jambudvīpa in an instant.
Bowing their heads and placing their hands together,
they greeted the great bhikṣu Siddhipala
and in unison, uttering the same words at the same pace,
they offered him the precious stones.
The bhikṣu gave them three supernatural looks:
the first of these saved the nāga from his sickness,
the second healed the sickness of error,
and the third contemplated one hundred thousand plenitudes.
When, in an instant, he had reached the Nāgaloka
and in the Nāga Pool Park all the bhikṣus had been assembled,

using remedies of the nāga kind he healed the nāgarāja.
Out of gratitude, Mucilinda gave Siddhipala,
together with many jewels, the *Prajñāpāramitā*, the Mother Scripture.
And Siddhipala became known as Nāgārjuna, First among Doctors.

Then he of Uḍḍiyāna, Padmasambhava,
journeyed to the kingdom of Siṃhala
to dwell in Kijara Cemetery,
supported by King Śrīkumāra, his patron.
At the same time, the abbey of Vikramaśīla
was attacked by the tīrthikas, who burned several monasteries.
A short while later in the aulic gardens,
a great lotus stalk grew in the midst of a pond.
The other flowers opened during the day
and closed again at night.
But one lotus remained closed even by day.
The gardener reported this to the king,
who said to him: "Watch it carefully!"
When it opened, the king, accompanied by queen and court,
went to inspect it and, in the unfolded corolla of the flower,
a child of eight was shining like the fire of Phrom.
The king consulted the doctor Sumitra
and the doctor said, "Listen, Sire!
This being is Śākyamitra.
In the east of India he was the son of Sabhala the Brahman,
and before that, he was born as Friend of the Śākya.
He will vanquish Maticitra, and the Buddhists' enemy, Maheśvara.
Invite him to the palace and do him honor!"

Now he received initiation, was taught the Dharma, and received the name Āryadeva.
The child requested ordination from Padma, but was refused
since he was destined to be initiated into the mysteries by the master Nāgārjuna.
And Padma dwelled for two hundred human years in Baiddha and Siṃhala establishing the Dharma in those countries.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the forty-sixth canto,
The Countries of Baiddha and Siṃhala Established in the Law
Sealed Oaths



CANTO 47

The Usurpation of the Throne of Bengal with the Aid of Mandāravā

Then, traveling toward the east, the Saint
reached Bengal,
whose Mahārāja, Norbu Oden, Luminous Gem,
reigned over the tīrthikas and, not accepting the Dharma,
detested and persecuted the Buddhists.
The citadel of the palace had eight entrances.
Within the first entrance, five daughters of the country's master teachers,
young girls of great beauty,
displayed many attractions,
and dispensed the five enjoyments with generous hand.
Within one of the middle entrances, two maidens predicted the future—
their words were as melodious as the songs of Brahma,
and their declarations were as learned as the great Brahma himself.
They engaged in conversation whomsoever crossed the threshold.
Outside the innermost entrance were guards endowed with the strength of rākṣas,
and five young squires armed with many a destructive weapon.

Inside, protectors stood at guard.
On the outer battlements there were one thousand eighty-eight embrasures looking in every direction,
and the palace had six surrounding walls with moats.
The central hall of this magnificent castle was like sun and moon embracing,
and the resplendence of the five kinds of jewels filled the interior.
The entrance steps were of rare crystal
and, in magic mirrors made of gems, every action was reflected.
Such was the glorious residence of the rāja Norbu Oden.
Though he lived within the palace, his gaze was turned to the outside.
On his head he wore a Cintāmaṇi
to appease his appetite for treasures.
Yet in the midst of his court of countless tīrthikas this magnificent potentate
laid greedy hands on precious stones and other precious things,
impoverishing the people and plunging them into misery.

Now Padma set out to subdue this king.
He sent Mandāravā to a street of the capital city.
"Appear," he told her, "with a cat face!"
Now the army's generals were three beings with cat faces.
Equipping themselves for war, they put on rough armor,
and the eighty-four thousand making up their following held tridents as weapons;
with them they carried out assaults and battles.
The king's six encircling walls were conquered, his soldiers killed,
the five girls with the riches were despoiled, the guardian porters overthrown,
and, by means of the trapdoor, the stronghold with no means of entry was taken.
Holding the king who in a single moment had been cast in melted bronze,

Padma assumed the guise of Samantadhara.
The king was transported to the Unsurpassed Heaven
and, in place of the king, the Dharma ruled the kingdom.

At this same time, against the abbey of Vikramaśīla
Hulagu Khan of Persia set an army marching.
Twelve monasteries were given over to the flames,
and, with the Scriptures of Metaphysics paled, there were no more monasteries.
But then the bhikṣu Vyaktaśīla was born,
and he propagated in Bengal the five laws of Maitreya, the eight prakaraṇas,
the ultimate Śāstras composed by the incomparable Vasubandhu,
and the doctrine of Padmasambhava.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the forty-seventh canto,
The Usurpation of the Throne of Bengal
Sealed Oaths



CANTO 48

In the Plan to Convert the Region of Uḍḍiyāna, Padma Appears As Ḍombhi Heruka

Now, the Guru considered what remained to be converted.
He met a messenger from Indrabhūti, named
Golden Gleam Boy.
The sight of Mandāravā gave this youth a bad impression:
"Oh, what distressing times! Beneath his monkish air
the Guru is an ordinary man, shameless,
and though he has a clever way with words, there is something that doesn't add up.
Whatever the black heads choose to think of it,
he has abandoned his wife Bhāsadharā for this woman here,
seizing the earliest chance to switch from the one to the other."
And the messenger returned to the land of Uḍḍiyāna.

Then the Guru undertook to apply his methods to the conversion of Uḍḍiyāna.
In the town of Rich in Rice, in the Crab Market,
he appeared as the son of a Brahmanic couple
and, with a desired end in mind, sought one with seven high births.

Now, at Khasarpāṇa, staying in the monastery enclosure,
was Seashell Ear, born a Brahman for the seventh time.
The Guru bowed to and circumambulated him, for he needed the Brahman's body.
"What is the purpose of this circumambulation?"
"I need flesh with seven births in order to aid beings—
if your spirit is ready, I demand your body at this very instant.
Otherwise, I ask for it at the time of your death."
After reflecting a little, the Brahman Seashell Ear replied:
"For the worldly man, life is dear,
but the time of my death will soon take place."
At the end of five years, the moment came,
and at that very juncture Padma appeared as Ḍombhi Heruka.
When the body had been laid to rest, a crowd of jackals arrived;
but the Ḍombhi directed against them the magic glance that paralyzes
and, mounted on a tiger, using an enraged poisonous snake as a crupper,
he carried off the body.
He put on the bone necklace, took the three-pointed khaṭvāṇga
and, in the town of Rich in Rice, realized the Attainment he desired.
The villagers, seeing him, said, "He is surely a fake yogi;
he has tranquilized the tiger with wild honey and so bestrode it,
and there are signs that the poisonous snake has been treated with musk.
Had these things not been done, he could not have carried this out."

There was a tavern keeper, the woman Vinasā,
and to her Ḍombhi Heruka went to buy beer. "How much do you want?" she asked him.
"All you have," was his reply.
"I have five hundred measures."
"What is the price? I will pay at sundown."
The bargain was struck, and the business-woman added,

"If you do not pay at the time agreed upon, you will be punished by the law."
As he had no money to pay for the beer, he implanted a mystic dagger to keep the sun high in the sky,
and the grass, the trees, the springs, everything dried up.
When all the little creatures began to die in the heat,
the rāja Sangi Dreg, Pride of Bronze, called a council.
He asked all the people of the country what could be causing the sun to stay in the sky,
and finally Vinasā said, "There is a yogi who came to my place."
At which the people replied in chorus:
"A yogi has many means. That is it!"
And the rāja went to the Guru:
"He who practices yoga should be the benefactor of beings
and not cause them such inconvenience."
"But I am unable to pay for the beer," said Ḍombhi.
The rāja then promised to pay
and, with the sun free to move, this seven-day morning came to an end.

After this Ḍombhi resided in the cavern of Kurukulā.
The tavern keeper Vinasā, now a believer,
loaded beer and food on an elephant and went off to visit him,
and Ḍombhi Heruka explained the precepts to her.
Realizing high ecstasy, she was able to walk on water
and, like a bird, freely traverse the pure sky.

Then, a little while later, King Indrabhūti went for a walk in a cemetery.
A poisonous snake struck him, and he was gravely afflicted.

Doctors and Brahmans who were doctors in the Formulas examined him,
and all declared: "Water from the depths of the sea will be needed."
Thus one with winged feet was sent to bring the water.
As the courier was returning, at the bend of the road he met
the evil nāga who had attacked the king, disguised as a crying child.
"What is wrong?" asked the water bearer.
"Indrabhūti is dead," replied the child.
At this, the courier poured out the water and returned to the palace weeping.
But the king was not dead and they asked: "Where is the water?"
"Poured out, lost—the king is dead!"
"So I am dead," said the king. "Have someone go
and find a yogi who knows what is to be done!"
The five hundred queens, showing their respect for the Dharma, said,
"We must invite Padma Gyalpo," and,
"Vinasā gives good advice." So she was sent for.
She came, with her beer, into the king's presence:
"Abandon your caste scruples and drink this beer!" she said.
And when the king had drunk, his sufferings were relieved.
"I must also bring you water from the depths of the sea," she told him.
And he replied, "See that it be done."
Then Vinasā with the winged feet went to bring back water from the depth of the sea.
She entered the vast waters, advancing slowly,
went walking amid the waves,
took water from the watery depths and returned with it.
When, on winged feet and with great effort, she hastened back,
the king asked: "Why do you rush about so much?"
"I am bringing you water," she replied.
She served him the water and the king was healed.
When she then told him that she was leaving, the king held her back, asking that she be his teacher.
But the vassals grumbled: "Indrabhūti talks like a child;

a woman of low caste would be a dissolute priestess."
Even the queens began to form evil thoughts.
Then Vinasā said, "People have their doubts about me
and their tongues are wagging; I am going."
"Very well, go!" said the king. "But if you do, you will die, and thus you must stay.
Or I will cut off your head!" And he did not let her go.

The Guru thought: I have converted no one here.
I will have to manifest a son.
So Vinasā magically produced a son and gave him to King Indrabhūti.
Where she then went no one knows,
but later on the child gained fame
as Labapa the Mahasiddha.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the forty-eighth canto,
The Plan to Convert the Region of Uḍḍiyāna
Sealed Oaths

CANTO 49

The Kingdom of Uḍḍiyāna Is Brought to the Dharma

Then Padma contemplated that it was the time for the
conversion of Uḍḍiyāna.
So, ḍākinīs of the four orders bore him thither in a palanquin.
Appearing in public with Mandāravā, he asked for alms.
"This is the former prince, the murderer," said the royal ministers.
And they reviewed their recollections of this murderer, this son
of the king:
"He abandoned Bhāsadharā, his accomplished queen,
and killed Upta's wife and son.
And here he is again, in the company of a beggar woman.
What catastrophe will he now bring upon the country?
His aspirations go, not to the good, but to evil."
Agreeing together not to let the king
know of their plan, the ministers gathered
loads of sandalwood and an equal number of measures of oil,
and the couple was bound together to be burnt, and the pyre was
set to fire.

Though usually such a pyre ceases smoking in seven days,
this time, after twenty-one days, the smoke had not yet disappeared.

The king sent men to see, but nothing could be seen.
Wondering whether it could be Bhāsadharā's former husband, he
asked her, and with jealousy she answered:
"That fellow, my husband? Oh no, it is only a man."
But later, she whispered what she really thought into the king's ear.
And he reflected: "If this is an incarnation, I think he will not burn."
When, with all his court, he went to see,
the sesame oil, rolling along the ground, spread out like a lake.
In the middle, a great mound of charcoal supported a lotus stalk
and, beautiful, shining, wafting perfume and coolness,
on the lotus the entwined couple was dancing.
Those who recalled the old days, now sought their salvation in his
mercy,
beseeching the Being with the Death's Head Rosary.
The king and the rest were struck with amazement;
neglectful of rank, all Uḍḍiyāna gathered.

And the goddesses of the earth, the denma, with their retinues,
exalted and glorified the descendant of Tāmbūla:
"HŪM:
He is born of the lake, he has come to Uḍḍiyāna;
there he was a prince and worker of prodigies.
Detached from the world, as his method he chose playfulness.
To him, Padma Gyalpo, obeisance and praise!

He came to India and presided on the Diamond Throne,
triumphed over the fourfold Mara, equaled all the Buddhas,
and assumed the guise of a bhikṣu in accordance with the rules of the
code.
To him, Shākya Senge, obeisance and praise!

He came to Zahor and presided in Magadha;
in the Chilly Grove cemetery he practiced necromancy
and made twelve Baskets shine in the depth of the heart.
To him, Padmasambhava, obeisance and praise!

He came to the tīrthikas and presided in the Garden of Joys,
filling the horizons with his voice and his renown
and clarifying in people's hearts the Formulas outer and inner.
To him, Dorje Drolod, obeisance and praise!

He came to Vaiśālī and presided in the Funereal Land,
neither conceiving of repose nor seeking contemplation.
Indivisible and containing every direction, he extended as far as heaven.
To him, Padma Todtreng, obeisance and praise!

He came to Kashmir and presided at Siṃhapura,
winning over all who stayed to listen,
and the Greatly Benevolent was like father and mother.
To him, Loden Chogsed, obeisance and praise!

He came to Khotan and presided in the purple garden of poplars and willows,
at the Crystal Egg Rock spreading his archknowledge like the sky.
For the benefit of others he put forth the fruits and leaves of his acts.
To him, Nyima Odzer, obeisance and praise!

He came to Nepal and presided in Yang Leshod Grotto;
he mastered, in the castle of the yakṣas, the eight classes of the gnomes of pestilence,
brought to submission the three worlds, and dominated the three realms.
To him, Senge Dradog, obeisance and praise!

He came to the heart of Tibet and presided in the enclosure of Tigers' Cave.
Emanation of Amitābha, he protected men,
leading a multitude of the ḍākinīs of the four orders.
To him, Dewa Ngodrub, obeisance and praise!

He came to the rākṣasas and presided on Tail of the Yak island,
tamed the ogres with red faces on the Glorious Copper Mountain,
and bore off the living to felicity.
To him, Padma Jungnay, obeisance and praise!

And three times toward the right they made a ceremonial
circumambulation
and, having bowed before him, disappeared into the earth.

Then the king invited him to the palace.
And Padma began to explain the Unified Precepts, that ocean of the
Law.
Sitting and preaching the Dharma for two hundred human years,
he established the whole kingdom of Uḍḍiyāna in the
Buddhadharma.
Indrabhūti, the queen, and their court,
amid five hundred pyramids of offerings, entirely
penetrated and conquered the supreme transcendent Knowledge.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the forty-ninth canto,
The Kingdom of Uḍḍiyāna Brought to the Law
Sealed Oaths



CANTO 50

Those of Kashmir and the Good Drummers of India Are Led to the Dharma

Then Princess Mandāravā
erected, in Uḍḍiyāna, Heruka temples.
And, as a ḍākinī who could change her form at will,
now a fairy, now a jackal,
at one time a tigress, at another a rainbow,
she set out to rule over the multitude of ḍākinīs,
so that in future times the Buddha's teaching would not cease to exist.
As circumstances required, she reappeared as a princess.

Now the one from Uḍḍiyāna, Padmasambhava,
reached, in the white plains of India, the country of the Good Drummers.
In the town Where Wool Is Steeped,
to a weaver and his wife a daughter was born.
When the mother died in childbirth, the father reflected
that the child could not be fed, so she too would die.
So he took her to the charnel ground with the mother.

But Princess Mandāravā adopted the form of a tigress
and coming near,
she saw the child suck at the dead woman's breast.
Moved with compassion, the tigress suckled the little girl itself,
and, in order that the child should not cease to cling to the mother,
the corpse being cold, the tigress warmed it.
As the corpse grew withered, days and months went by.
By day, the little girl gathered cotton and spun it;
at night, she stretched it and wove it on the loom.
She was called Kālasiddhi of Where Wool Is Steeped.

When the time had come to convert the region,
Padma took on the form of the bhikṣu Saukhyadeva,
led the maiden into the forest
and there expressed the Attainment of the purification of the four attachments.
Then, after some time had passed,
he said, "There is in this land a son of the Good Drummers
whose name is Norbu Goleb.
He is the shepherd boy of a substantial householder
and, day after day, urging on his flock, he will come to the forest."
Accordingly, every morning Norbu began to bring to the bhikṣu and his companion
yogurt made from milk that he had milked into the leaf of a tree.
One day the bhikṣu said to Norbu:
"Every morning you give me what I ask for.
What would you like? Tell me,
and whatever you desire out of everything men find tempting, I will give to you.
If you have holy desire for the Dharma, I will give you that."
"I do indeed desire the Dharma, but I have nothing to offer in return," the boy said.
To that the bhikṣu replied, "Every day

you have given me yogurt—now this is the repayment.
Come early, and I will teach you the Dharma."
So he came, offering the yogurt that had been milked into the leaf of a tree.
And he received the secret of evoking Vajrasattva, a benediction,
and, after the deity had been evoked,
soon, when they looked, the bhikṣu and his companion could see
between Norbu's eyebrows the syllable HŪM.
And they called him Mahāhūṃkara Guru.
His exposition of the Unified Precepts and of the five sacred Tantras was remarkable.
He obtained the attribute of eminent beings, the Attainment of the winged feet;
he moved at a height of one cubit above the ground.
As he excelled in the practice of the Three Perfections, Hayagrīva appeared on his head.
He had the perfection of the heart, and on his heart appeared a vajra.
He had the perfection of actions, and there appeared on his forehead a turquoise double vajra.
He had the perfection of the virtues, and the nine openings
emitted nine sheaves of nine rays; and the favorable signs adorned him.
Now, having come down once again, one evening, amid the mother animals of the flock,
his master announced: "Vajrasattva is appearing!"
And he made a seat of cushions in the middle of the hamlet.
The shepherd said, "Master, I am only the shepherd. What harm is there in that?"
"No, not a shepherd, you are Vajrasattva," was the reply.
All those who hastened thither revered him in the highest degree,
and the land of the Good Drummers was led to the Dharma.

To the west of the Good Drummers,
in Kashmir, at the Oxen Hill,

there was a daughter of King Dharmāśoka,
Princess Dharmabhitti,
perfectly beautiful, a true nymph and almost divine.
Having fallen asleep, she saw in a dream
how a handsome man, white in color,
from whom emanated a white ray,
poured on her head a chalice filled with nectar.
The nectar entered the fontanelle and her whole body shook with joy.
As a result of this, she became indisposed, and later brought a son
into the world;
husbandless, in her shame she abandoned it amid the sands.
Now the householder Dayden Korlo, Happy Wheel,
governor of twenty-nine hundred thousand towns,
had a dog trainer who carried away the little child
who was weakly turning its eyes this way and that.
The householder Vimalamitra said, "Alas!"
And clutching the child to his breast, he bore it off:
"I will take it to my wife Pure Caste."
Days, months, and years went by, and the child grew.
When he was five years old, he asked his father and mother for
permission to enter religion.
"You may not so bind yourself!" Thus they refused.
But studying with the king of learned men, Padma Karpo,
he learned thoroughly the five branches of knowledge.
Having attained to profound erudition in the Dharma,
with the doctor Sumitra he at last formally entered religion.
And, under the name of Śākyaśrībhadra,
he established the entire kingdom of Kashmir in the Dharma.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the fiftieth canto,
The Good Drummers of India and Kashmir Led to the Law
Sealed Oaths

CANTO 51

The Conversion of the Tīrthikas of the Land of Copper and the Land of Gold

Then, desiring to overthrow the religion of the tīrthikas,
Padma came to their Land of Copper and began to debate
with five hundred of their teachers
who, unable to sustain the argument, said to him: "Prove your power!"
So, he entered the dense thickets and, as he was carrying out the propitiations,
the ḍākinī Tamer of Demons instructed the Victorious One
as she handed him a leather box: "Tame them!"
From within the leather box came influences harmful to life,
and seven days of malicious incantations by the ḍākinīs brought about disaster.
Over the deep forests of the tīrthikas thunderbolts were unleashed by magic.
Most of the tīrthikas were exterminated by a devouring fire,
and those who escaped accepted the orthodox faith.

Now in the land of Serling, in the middle of a great city of the heterodox,

lived King Namkay Shugchen, Strong as the Sky, and Queen
Candridala.
They had a son, Nyima Shugchen, Strong as the Sun.
One-eyed, of a greenish complexion like a peasant,
limping with the left foot, and lefthanded,
stinking of camel, his skin putrid, such was his lot.
Fearing to let the prince be seen,
they kept him shut up in the palace.
When he had grown up, he said to his father and mother:
"Get me a wife!"
"Alas! Be quiet, son!
In face and body you are ugly
and, should you be married or not,
the Dharma can be depended upon to grant you all you need."
"I desire neither the gift of the Dharma, nor its holiness.
Find me a wife or I will start a fire and throw myself in it!"
A firebrand was in his hand and he could not be caught.
"Son, since you are turning to crime,
get yourself, in any way you can, a useless wife!"
"But I do not want a wife from the common people.
Despite my wretched appearance, I am a king.
Find me a woman from among the elect, and pretty!"

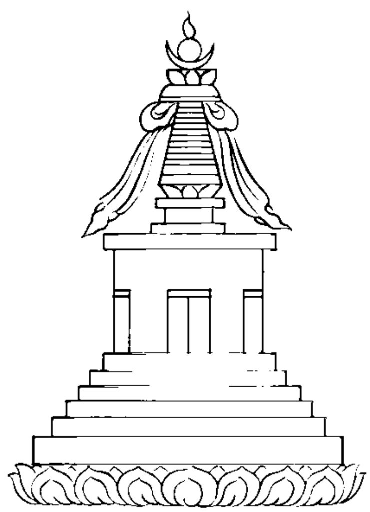
Now there was a daughter of King Tetrarāja of India,
a princess called Atham Gyalmo,
who had exceptional endowments.
The marriage was arranged, the dowry delivered, and she was sent for.
On the day of the meeting, the prince's father and mother had her sit
down by herself
after conferring with her. They then told their son:
"She does not want you!"
But when she was about to flee, the husband closed the door and
forced her to lie with him.

Ready to commit suicide, indifferent to adornment,
idle, weeping night and day,
her bones, her eyes, her flesh wasted away, her entrails were sticking
to her spine.
And the husband, who still feared she might take flight, grew weary.

The Guru looked at them in the region to be converted.
He roused up hallucinations in the palace:
the husband went out, shutting the door and looked from outside;
the woman opened the door and the windows and looked from
inside.
Of the master of miracles, she thought, "Oh, to have a friend
like that!"
Padma, understanding their thoughts, spoke to them both this
language of the Dharma:
"When another man enters a woman's heart,
the husband's inner sadness has no equal.
When another woman enters a man's heart,
the wife's fear and delirium is overpowering.
However filled with modesty the being one marries,
such a skilled thief has no match."
And both of them, won over to the faith, aspired toward virtue.
But when they went over to obedience to the Buddha,
King Namkay Shugchen was enraged:
"This Samanian beggar
killed my sacrificial priest by dropping a thunderbolt,
and destroyed his son's house. He must die!"
And those of the Land of Gold set up an enclosure of brick and tile,
and Padma was shut up in it and burnt.

But the enclosure became a golden stūpa, with the spire properly rounded,
with a Wheel of the Dharma protected by a parasol,
which Nyima Shugchen and his wife kept turning.
At the sight of the stūpa, the repentant king accepted the faith and entered the Dharma.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the fifty-first canto,
The Conversion of the Tīrthikas of the Land of Copper
and of the Land of Gold
Sealed Oaths



CANTO 52

The King Nāgaviṣṇu Overcome by Samvarakālagarbha and Kaśa the Fish

Now the Saint led to the Dharma the lands of Assam and
Khotan,
of Maruca, Shambhala, Zhang Zhung, and Persia,
Gesar, Tukhāra, and the land of the rākṣasas, the city of Rugma,
the country of the nāgas, and still others.
He founded great monasteries in the number of eight hundred
thousand,
which, with ninety thousand koṭis and thirteen thousand small ones,
were the most powerful of the four continents.

Then, having come to the peak of the Potāla, while
in a crystal stūpa with thirty-three spires
he was sitting in the serenity of meditation,
the tīrthikas invaded Bodhgaya.
The King Nagaviṣṇu,
a despotic and terrible scoundrel,
was extending the power of his queens, his sons, his court, and his
people.
He was also supporting six tīrthika masters.

And when they attacked Bodhgaya itself,
all the correct customs of Buddhism were abolished,
and all the stūpas dedicated to the Three Jewels demolished.
Here are the methods and the story of the tyrant:
as tools, weapons; as food, beings;
as a following, the army with five thousand valets;
and as words: "Strike! Kill!" with the noise of blows.
Eighty-four thousand living ones were to perish in twenty-four
  hours,
and the land became a field of funeral preparations
which filled everything above and below Bodhgaya.
The king was making a fry of the live fishes.
He threw into misfortune and distress the entire land of India.
Resolved to bend him to the Dharma, the Guru
calculated the means of curbing this most rebellious one.
But not intending to subdue him himself,
with the eye of knowledge he looked at the land of India.
A Brahman father, Nandadhara, and a mother, Babkyayma,
had a son, Nyingshod Dzin, and a daughter, Gayma Cham.
The Guru saw that a son born of this daughter,
along with the fish Kaśa, were destined to subdue the king;
he would not be subdued otherwise, no matter who it was that tri
Now on the Red Rock Ledge with the Birds, as the young girl
was grazing a herd of yak heifers in the shady park,
rain came down unexpectedly; she reached a cave and fell asleep.
Padma, having blessed her, conferred unction on her.
And on awakening, she remembered the dream
of having felt the same pleasure as if she had had a husband.
Then, becoming ill at ease, she confided in her sister-in-law:
"I am sure that some man took me; I am going to be a mother.
I will have a child without a husband; I am thinking of suicide."
But the sister-in-law confided the secret to the girl's brother.
"Don't kill yourself!" he said. "I will raise the child."

In the first half of the ninth month she gave birth to a son.
When signs and portents were shown to a Brahman, he declared them good
and named the child Samvarakālagarbha.

He grew quickly. And at the end of eight years he said:
"Mother, who is my father?"
In the eyes of his mother tears formed.
"Don't speak in this way! You have no father."
"Well then, what is the name of the king of the land,
and what are the names of the king's masters of ceremonies?"
"The king is Nagaviṣṇu,
six tīrthika masters make his sacrifices."
Thereupon the son said:
"I am going away, I am going away to Bodhgaya in India.
Without a father, a mother cannot sustain a son."
So, he went to Bodhgaya;
at first the guards at the gate did not admit him into the town,
but the six masters and the king had gone out to relieve their weariness,
and the boy said to them:
"I ask protection as the gift of the Teachings.
A child of eight years, I do not yet understand the Law.
When later I am considered capable, you will have only to send me away.
I have neither father, mother, nor relatives.
Take me as a servant, giving me only food and clothing."
"Let him come in!" said the king. "We will make him a kitchen aide."
Samvarakālagarbha was admitted,
and his manner of living corresponded to that of the tīrthikas.

Now Kaśa, of the people of the fishes, was incarnated as an adult fish;
caught by those who were fishing for the royal table, he was served.
Swallowed without being chewed,

not vomited or rejected below,
he squirmed around inside.
The king got up, went to bed, but kept turning over and over again—
in contortions, not staying in place,
uttering wild words, and hurling out cries: "Bshu!" and "Huyis!"
Queens and ministers were unable to endure the king's torment,
and calling the tīrthika masters of ceremony and the sacrificers,
hurried them with their following to the king;
some of them took his head, others his hands.
A severe illness was seizing the king and would be prolonged.
Now Samvarakālagarbha was moved by bad thoughts:
He threw poison in the water, set the palace on fire,
and closed doors and windows above, below, and on the sides.
Then he locked the outside doors one after the other and quickly left.
After that the boy went to Zahor and, aspiring to calm, he was
ordained a Buddhist priest.

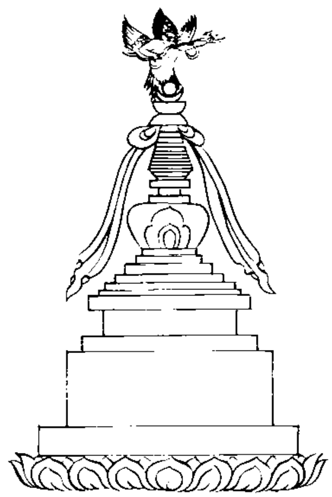
Now there appeared in Zahor Indian merchants
and he asked them the news of India.
"At Bodhgaya a fire destroyed everything;
the Tīrthika and his court are finished.
The council of the chiefs has concluded that without a king
the domestic struggles will be disastrous.
So they have met for many successive suns to choose a king,
but it has been a year now and they cannot find one suitable."
Samvarakālagarbha, dressed as a beggar, returned to the plain of
India,
and there stayed on the outskirts of the crowded market.
Now an elephant carrying a Kalaśa, was committed by the
Buddhists to find the future king;

he lifted his tail in a spiral, moved its heavy base
and put the Kalaśa on Saṃvarakālagarbha's head.
The chiefs assembled; Saṃvarakālagarbha put on clean clothes,
mounted the throne, and raised the parasol and the victory banner.

"Who," they said to him, "will the king take for queen?"
"One who is of orthodox faith and who reveres the Buddha,
who is compassionate and who nourishes and helps the poor,
who is of noble stock, pure in sex—that one I will take for queen."
But such a queen could not be found. So the elephant was committed to the search
and he put the Kalaśa on the head of an old woman.
Now the ministers asked the king for his orders:
"In Bodhgaya let all devote themselves to the work of the fields!"
And all began to prepare the fallow land, taking away the stones.
Soon the meeting of the king and queen took place.
The king asked, "What are the name and the country of the queen?"
"My land is neighboring on Ke'ura and Usi;
my name is Gayma Cham."
At these words the king kissed her.
"Do you know," he said to her, "Saṃvarakālagarbha?"
"Though I was not near to any man, I became his mother,
and it has been five years since he went to Bodhgaya.
The fire broke out, and my son was killed," she said. And she wept.
Then the king said, "Mother, I am your son!"
"No," said the mother, "I do not believe it."
"I am your son. I will prove it by causing a fish to be born at Bodhgaya,
under a plank. Come along quickly!"
And the king and the queen went to see.
And under a wooden slab was a big fish,
which was all pearly with dew and panting.
The mother believed and bowed down to him and did a circumambulation of her son.

Now the son took the Potāla as his dwelling,
the fish went away to the Shades of Willow Trees,
and Gayma Cham to the cemetery of Uḍḍiyāna.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the fifty-second canto,
the King Nagaviṣṇu Overcome
Sealed Oaths



CANTO 53

The Discourse of the Council of the Treasure, of the Law of the Treasure, of the Revealer of the Treasure

Now, the One from Uḍḍiyāna, Padmasambhava,
sitting on the Diamond Throne, threw the flowers of consecration,
founded sacred libraries, and renewed the Doctrine.
And he came to the monastery of Puṇḍravardhana
where, teaching Texts and Formulas, he established himself in meditation for two hundred years.
Then as a Knowledge Bearer of the Great Seal,
having considered that it was senseless not to obtain Attainments,
he went to the frontier of India and Nepal
to sit on the Mountain Like a Lion of Celestial Sardonyx.
As his mystical enthusiasm was leading him into meditation,
seven hunters of the land, cruel men,
appeared, leading their bloodhounds in order to catch game.
He bewitched the hunters and dogs, and their mouths and throats were paralyzed.
And the king sent a messenger to say: "Do not hunt any more!"

Thence, Padma went on a pilgrimage for the ritual tour of the convent of Shankhu.

One of the king's queens had died in childbirth,
and the child, along with her, had been carried to the cemetery.
But there a monkey was feeding the little girl;
by day she perched on a tree eating the fruits,
by night, dressed in the leaves of the tree, she slept on a rock.
Her name was Shākyadevī the Nepalese,
and she had hands and feet webbed like a goose.
Seeing by these notable signs that she was a messenger of happiness,
Padma guided her,
and they went to the cave Yang Leshod of Nepal.

As Padma placed in the cave for safekeeping seventy hundred
billions of treasure works,
the four scourges broke out.
At twilight, at the time of meditation, half-human demons tried to
disturb his meditation;
in the evening, the demons were wiped out and disappeared into
space.
But the sky was without rain, and the sun was burning like fire.
At noon, at the time of the recitation of texts, demons appeared;
in the evening, the demons were wiped out and disappeared into
space.
And in the land of Nepal famine grew like a red cloud.
At the dawn meditation, the Master With the Sign of the Tree
appeared;
in the evening, he was wiped out and disappeared into space.
As a result, one could see whirling around in the daylight the
gnomes of the plague
who spread epidemics, parasites, calamities.
And the people of Nepal carried the dead away like dung heaps.

But Shākyadevī sang the song which chased away the four scourges:
"Atrocious devastators, O intolerable ones.
You have violated commandments of the Buddha!

Like the flower of the lotus
unsullied by the mud of the marsh,
is the yogi with the supreme methods
who lives happily according to his desire
and has been liberated from all bonds.
He is unknown, O evil ones, to all four of you.
The written treasure is to be hidden,
for the beings of distant times will be difficult to subdue.
How could you renounce this Dharma treasure!
It is only in the function of these Scriptures that the Doctrine of the Buddha will be able to flourish again.
If you have no hook of mercy,
in whom will the perverse ones have hope?
By guarding the treasure, there will be no more obstacles!"
Thus she spoke, conquering the army of demons of the scourges.
Vapors mounted from the lake, rain fell from the sky,
trees bore their fruits, and sickness and famine ceased.

When the Omniscient Lord of the Two Doctrines
hides the profound treasure for the good of future times,
wishing to convince and subdue those incited by passions,
he appears as an eight year old child of beautiful face,
with the purple brilliancy of a lotus.
His face a sun of unbearable splendor,
he has the true and perfect form with the marks and signs,
and he wears a red silk cowl and carries a golden begging bowl.
Presenting the profound teachings of the various Vehicles, he wears a brilliant robe.
Hunting out the three poisons, he carries a khaṭvāṇga with three points.
In the Triple Body formed by itself, he adorns himself with three layers of skulls.
Expressing the symbols of interpenetration, he holds a vajra and the bell.

PORTFOLIO THREE

PADMASAMBHAVA THE TERMA MASTER



PLATE 18

The compassionate activity of enlightened awareness emanates continuous streams of apparitions for the benefit of beings throughout all worlds. Padmasambhava represents such emanation and his forms are numberless. As evidenced in the biography, Padma appears sometimes as a beggar, sometimes as a child of eight, sometimes as an animal, sometimes wrathful, sometimes peaceful. Whatever guise suits the occasion, that guise Padma assumes and so works to bring to maturity all beings in all realms.

Just as the Buddha Śākyamuni taught different vehicles to his disciples according to their various abilities and understandings, so Padma disseminates innumerable manifestations and teachings each designed to counteract the karmic obscurations which surface as the life style of a being, a people, a country, an era. The rational mind cannot conceive of the variety of his manifestations. Padma's various forms manifest wherever and whenever there is a need, so that even though the so-called



PLATE 19

'historical' Padmasambhava departed from Tibet, his deep doctrines continue to present times.

Padma also manifests by means of terma, the teachings which he buried in caves, monasteries, rocks, statues, and in many other places, as well as manifesting through the terma masters, the reincarnations of his disciples who rediscover these teachings. These teachings are revealed continually at the appropriate times, and provide mankind with revitalizing spiritual nourishment.

Texts, teachings, and ritual objects may constitute a terma treasure and each collection or series of texts is a complete guide to enlightenment. A treasure must consist of a guru mandala, a great perfection teaching, and a heart sādhana practice. The text details the philosophy, which acts as a basis, and the practice, which provides the vehicle for attainment. Terma texts outline the visualizations, figures, forms, colors, outer, inner and secret levels, gestures, mandalas, and mantras of the practice. Many treasures



Plate 20

have their own iconography which is designed to specifically counteract karmic obscurations.

The four thankas which appear in this portfolio are related to specific terma texts and are therefore known as *sampa lhundrup lasog*. The manifestation of Padmasmabhava which occupies the central position in each, the deities and events surrounding him, the colors, the various ritual implements and gestures, these are all specifically detailed aspects of the corresponding terma text. For example, Plate 18 is related to a biography terma of Padmasambhava. Starting at top center are Amitābha, Avalokiteśvara, and Padma upon a lotus in Dhanakośa Lake. Clockwise, the Guru is seen as Prince of Uḍḍiyāna, in the Sitavana cemetery with the eight Ācāryas, receiving various teachings, in Zahor on a lotus emerging from a funeral pyre, at Samye monastery, and at top left leaving Tibet for the land of the rākṣasas. The others in this series are likewise related to specific texts.



PLATE 21

Addressing himself to the Stag Ears, he carries the golden begging
bowl.
Dominating Sight, he raises an eagle feather.
Perfect in five bodies, he is adorned with five kinds of silks.
Fulfilling the hopes of those to be subdued, on the sparkling seat
of the lions
he is enthroned, cross-legged on the lotus.
Varying the aspects of his preaching, he piles up precious jewels.
He is famous now as Padma Drogon Tsal, Tutelary Art,
now as Padma Wangchug Gon, Lord Guarantor,
now as Padma Drubpay Lodro, Sense of Success,
now as Padma Chechog Tsal, Art of Sublime Life,
now as Padma Kandro Wangchug, Prince of the Ḍākinīs,
and as Gompo Pirwapa, Polymorphic Defender,
as Padma Nagpo Chopa, Of the Dark Ways,
as Kheuchug Khading, Child of the Art of Garuḍa,
as Ngadag Tsal, Art of Self Mastery,
as Padma Saraha,
as Padma Kuntugyu, Wandering Everywhere,
as Padma Chagchog, Art of Supreme Love,
as Droway Kyab, Refuge for Beings,
as Padma Trinlay Gon, Protector of the Works,
as Padma Donyod Shag, Infallible Lasso,
as Padma Ziji Tro, Radiant Splendor,
as Padma the Ḍombhi,
as Padma Rigden Padma Karpo, White One of Noble Lineage,
as Padmavajra,
as Padma Todtreng Tsal, Strength of the Rosary of Skulls.
He has twenty magic names, which vary at will.

"Lamp of the Doctrine, Law of the Treasure, he is a celestial treasure
house.
In many coffers of lead, of jewels, of leather, of wood, of clay,
of stone, of skull,

and of gems, the treasure is locked up.
On jugs, on blue paper, on birch bark, on stucco,
with inks of gold, silver, copper, iron, beryl, turquoise, cinnabar,
and other things, the treasure is written with corrections included.
Disagreements resolved, arcana unsealed, the hidden Doctrine clears
up the important points.
Treasure hidden in the abodes of gods, of nāgas, and of men,
it is of an imperishable substance.
Anthology of true words, it is a Cintāmaṇi treasure."
If one discerns clearly, there are eighteen kinds of treasures:
secret treasure, profound treasure, mind treasure, reflection treasure,
material treasure, distinguished treasure, subtle treasure,
extraordinary treasure,
treasure of India, treasure of Tibet, sovereign treasure, male treasure,
female treasure, sexless treasure, outer treasure,
inner treasure, intermediary treasure, and admirable treasure.
And each of them possesses ten characteristics:
the coffers of the treasure, its paper, the material used to write it,
the letters of the treasure, its places, its guardians, its revealers,
the time of the revelation, the conversion, and its field.

The first is the secret treasure, with its secret coffers:
the paper of the treasure is secret, secret is the ink of the treasure,
letters of the treasure, secret; places of the treasure, secret;
secret the guardians of the treasure and secret its revealers,
time of the revelation, conversion, and its field, all are secret.

The second is the profound treasure enclosed in profound coffers:
the paper of the treasure is profound and profound is the ink used
there,
letters of the treasure, profound letters; places of the treasure,
profound places,
profound the guardians of the treasure and profound its revealers;
the time of the revelation, the conversion, and its field, all are
profound.

The third is the mind treasure, included in the spiritual coffers:
spiritual paper, spiritual letters, spiritual ink, in spiritual places,
spiritual guardians, spiritual revealers, spiritual time, and spiritual conversion.

The fourth is the treasure of reflection with its coffers of reflection,
paper of reflection, matters of reflection, letters of reflection, in places of reflection,
guardians reflected, revealers reflected, time reflected, and conversion reflected.

The fifth is the material treasure having material coffers,
material paper, material ink, material letters, in material places,
material guardians, material revealers, material time, and material conversion.

The sixth is the distinguished treasure, included in the distinguished coffers,
distinguished paper, distinguished ink, distinguished letters, in distinguished places,
distinguished guardians, distinguished revealers, distinguished time, distinguished conversion.
These treasures are hidden in special places until the end of the age.
To take them out would be the ruin of the kingdom;
in India and Tibet there are twenty-five of this kind,
hidden for a long time, in order to assure for a long period the good of beings.

The seventh is the subtle treasure, enclosed in subtle coffers:
with tiny paper, tiny ink, tiny letters, in tiny places,
subtle guardians, revealers of subtle times, and subtle conversions.

The eighth is the extraordinary treasure enclosed in extraordinary coffers:
with wild paper, wild ink, wild letters in wild places,
extravagant guardians, extravagant revealers, extravagant time, and extravagant conversion.

The ninth is the Indian treasure enclosed in Indian coffers:
Indian paper, Indian ink, Indian letters, in Indian places,
Indian guardians, Indian revealers, Indian time, and Indian
conversion.

The tenth is the Tibetan treasure, enclosed in Tibetan coffers:
Tibetan charts, Tibetan ink, Tibetan letters, in Tibetan places,
Tibetan guardians, Tibetan revealers, Tibetan time, and Tibetan
conversion.

The eleventh is the sovereign treasure, enclosed in sovereign coffers:
sovereign paper, sovereign ink, sovereign letters, in sovereign places,
sovereign guardians, sovereign revealers, sovereign time, and
sovereign conversion;
and this one is the possession of the king and not another.

The twelfth is the male treasure enclosed in male coffers:
male paper, male ink, male letters, in male places,
male guardians, male revealers, male time, and male conversion.

The thirteenth is the female treasure enclosed in female coffers:
female paper of red copper and ink colored with blood,
female letters, female conversion, and female field of conversion.

The fourteenth is the treasure without sex, having coffers without se:
on neutral paper, handwriting in neutral ink,
neutral letters, neutral places and guardians,
neutral revealers, at a neutral hour,
asexual conversion and asexual field to be converted.

The fifteenth is the outer treasure enclosed in exterior coffers:
exterior paper, exterior ink, exterior letters in exterior places,
exterior guardians, exterior revealers, exterior time, and exterior
conversion.
This is the one that Nāgārjuna, the noble master,
incorporated into the Teaching, outer as much as esoteric.

The sixteenth is the inner treasure, enclosed in inner coffers:
interior paper, interior ink, interior letters, in interior places,
interior guardians, interior revealers, interior time, and interior conversion.

The seventeenth is the intermediary treasure, enclosed in intermediary coffers:
median paper, median ink, median letters, in median places,
intermediary guardians, intermediary revealers, intermediary time, and intermediary conversion.

The eighteenth is the admirable treasure, the coffers of which are as many as the treasures,
earth, water, fire, wind, sky, mountains and rocks,
admirable guardians, admirable revealers, admirable time and admirable conversion.

King Indrabhūti
gathered the whole lot together and made of it a hundred and eighty volumes and hid it.
The land in the ten directions trembled, and the world was inundated with light.
The deities made flowers to rain down,
and in the air among the clouds, they presented large offerings.
Ḍākinīs, guarantors of the Dharma and guardians of the treasure, made the circumambulation.

In order to dissipate in the world the night of ignorance,
nourished with the power of their former lives and blessed by the prophecies,

six were promised luck and the power of the treasure:
The one who is pressed by the enemy has power through the hidden treasure.
The one who has abandoned all he holds dear has power through the hidden treasure.
The leper has power through the hidden treasure.
The poor man skilled in propitiation has power through the hidden treasure.
The tracked debtor has power through the hidden treasure.
The one who obeys and has little power has power through the hidden treasure.

Five others do not have the blessing of the treasure.
The powerful, those of great strength, do not have the blessing.
Those who increase their fortune and their power do not have the blessing.
Those who gather together men, possessions, and food do not have the blessing.
Those who partake in the great amusements of the times do not have the blessing.
Those who have a sharp eye, a quick hand, and keen wit do not have the blessing.
Not having the blessing, they can by no means draw it forth.

From what appears, a great deal is to be rejected.
False treasure, fictitious treasure, treasure of sullied teachings.
There are great robbers of doctrine with their lucrative work.
Aquaint yourself with whomsoever is unsuitable of mind:
men unthreatened by hell, hardened to fear,
and make your vows with me, of Uḍḍiyāna.
Although the false treasure may come from the overflowing source, unstable, it has no power.
Such a treasure, far from heaven, close to man, is to be rejected.
If it has wisdom, the Dharma will cover the face of the earth.

If there is devotion, there is not anything that is not a Teacher.
How can the fictitious treasure accompany
the eighteen lions which walk on glaciers?

And there are stories of faith in such a treasure and its source.
Although subdued, Rudra Tarpa Nagpo rises up again.
His eight orders of thought correspond to the eight cemeteries,
and his skin represents the paper, his shin-bone the calamus,
the four waters of his body the inks, the five poisons the words of the
Dharma,
and his skull, mouth, and nose became receptacles of the treasure.
His internal organs, toes, and fingers represent the places of the
treasure.
The six receptacles will predict who shall discover the treasure,
and from the five major organs come the unfortunate predictions.

From the five skandhas, from the five senses,
from the five elements, and from the triad body, speech, and mind,
proceed eighteen thousand myriads of kinds of treasures.
If one groups them in tens, there are the breath of the treasures and
their flesh,
the skin of the treasures, their hair and their heart's blood,
the fat of their bellies, their limbs,
the nerves of the treasures, their marrow and their brain.
The extraordinary treasure is the globe of the eye.
The subtle treasure is the fluid of the eyes and the wax of the ears.
The one without sex is the nasal mucus and the liquid.
The distinguished treasure is called the life of the veins.
The intermediary treasure is the bile of the treasures.
Thus must one know, be acquainted with, and follow them all.

Now, at rare times a hidden treasure is revealed.
Cumin, an Arabic plant with shoots of nettles and willow leaves,
bears nothing transitory.

But the udumbara, a supreme flower,
in the north at Anavatapta, a place of perfection with five branches,
and in Uḍḍiyāna, in the northwest of Dhanakośa,
is born at the arrival of a Buddha protector of the world.
And the revealer of the treasure engenders faith and sure knowledge.
Thus several treasures would not be able to reveal themselves at the same time.
It is a single king, changed, who takes life up again,
a single Revealer, who lifts up in himself the faith.

Let them be the Conquerors, the torches of the world!
If they are born warriors, a white flower appears;
if they are born Brahmans, a red flower appears;
if they are born merchants, a yellow flower appears;
if they are born peasants, a blue flower appears.
When they incarnate, the flower blooms;
when they are born, the flower opens;
when they make the Wheel of the Dharma turn, the flower is in full bloom;
when they enter into nirvana, the flower vanishes into space.
Accordingly, when the ones of good fortune act out the profound treasures,
ḍākinīs assemble, defenders of the Dharma, gods and rākṣasas of the eight classes.

Volatile as the center of two armies ready for conflict,
the gods and genies bring calamity to all minds.
Desire turns women into she-devils;
hate turns honorable men into creatures of broken vows;
ignorance turns magicians into deceivers—
after death they will all become demons.
As gods, genies, and men they will make disturbances;
chasing after the treasure, their own lives will become disturbed.
Become weak, they will not be able to find food, provisions, or men.

When it is the time to compete with the Black Demon,
who, envying the official masters of the treasures, strives to upset them,
warned by karma, the latter are cautious and forsake nothing.
Because the treasures have been previously karmically sealed,
Revealers of the treasure are just as rare as stars in the daylight.

Two or three Revealers cannot appear at the same time.
If such appear, they are false masters, and will wipe out the treasure.
As Attainments do not come forth without hindrances,
examine well before you separate from or unite with the treasure.
If the treasure is taken up, it is time for the other to die—
for in one land two Revealers cannot coexist—
they would fight each other and they would not teach.
That there may not be two of them, the Doctrine of the treasure of Padma wills it:
by as much as one increases, the other one would decrease.

Here is the Doctrine of my treasure delivered—it is a treasure house:
The Doctrine fills the three thousand worlds—it is a supreme flower.
It dispels the night of ignorance—by its great light.
It subdues the beings of the Three Times—as decider of the future!

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the fifty-third canto,
The Discourse of the Council of the Treasure,
of the Doctrine of the Treasure, of the Revealer of the Treasure
Sealed Oaths



༄༅། ཨོ་ཌྱཱཾ་གུ་རུ་པ་དྨ་ཀ་ར་སྭ་ཛཱ་ཏ་མཱ་ལ་བི་མོ་ཀྵ་པུ་ཥཱྃ་བྱཱུ་ཧ་པ་དྨཱ་ཛྙཱ་ཀ་ར་ནཱ་མ་བི་ཧ་ར་ཏི་སྨ། །

odiyan guru padmakara svajātamāla vimokśa puśaṅvyūha padmā jñākara nāma viharati sma

༄༅། །ཨོ་རྒྱན་གུ་རུ་པདྨ་འབྱུང་གནས་ཀྱི་སྐྱེས་རབས་རྣམ་པར་ཐར་པ་རྒྱས་པར་བཀོད་པ་པདྨ་བཀའི་ཐང་ཡིག་ཅེས་བྱ་བ་བཞུགས་སོ། །

urgyan guru padma 'byung gnas kyi skyes rabs rnam par thar pa rgyas par bkod pa padma bka'i thang yig





PLATE 22

THE LIFE AND LIBERATION OF PADMASAMBHAVA

Padma bKa'i Thang

Part II: Tibet

As Recorded by
Yeshe Tsogyal

Rediscovered by
Terchen Urgyan Lingpa

Translated into French as
Le Dict de Padma by
Gustave-Charles Toussaint

Translated into English by
Kenneth Douglas and
Gyendolyn Bays

Corrected With the Original Tibetan Manuscripts
and with an Introduction by
Tarthang Tulku

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The Life and Liberation of Padmasambhava
Part II: Tibet

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Frontispiece Plate 22: Guru Padmasambhava sits enthroned in his island paradise, the Glorious Copper Mountain. Above him is Avalokiteśvara and above him, Amitābha. To Padmasambhava's left and right are Yeshe Tsogyal and Mandāravā, and next to them are Vairotsana and Trisong Detsen. In the foreground, from left to right, are the eight Ācāryas who bestowed on Padma the Eight Heruka Sādhanas—Mañjuśrīmitra (Jampal Shenyen), Rombuguhya, Śāntigarbha, Hūṃkara, Prabahasti, Vimalamitra, Dhanasaṃskṛta, and Ludrup Nyingpo. Surrounding the palace are deities and protectors. At top left is Tangtong Gyalpo, at top right Vajrasattva, in the middle is the Buddha Śākyamuni flanked on his right by the Buddha of the past, Kaśyapa, and on his left by the Buddha of the future, Maitreya.

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THE LIFE AND LIBERATION OF PADMASAMBHAVA

PART II: TIBET



Described on pages 670–676

CANTO 54

The Birth of Trisong Detsen and His Accession to the Throne of Tibet

Soon Padmasambhava came to Nepal, to the Hot Valley.
There a spring bubbled up, Distant Awakening,
and flowers bloomed in the depths of winter.
In this place he carried out the rites of evocation
and, conjuring up the great Genies of the Soil,
those four divine brothers who rule over the lives of beings,
he asked them for leather in which to wrap and preserve the sacred texts.
Then, arriving in the region of Kośacandana,
he sat in contemplation at Phullahari, in the cave.
At dusk Vajrapāṇi appeared to him, to predict the coming
of a Buddha in a single lifetime, who would obstruct all the demons.
The god disappeared and then, to the west of the royal palace,
in a nook at the southwest of the great cemetery,
in a dark grove of funereal trees, it was the time for Attainment.
By heavenly decree, it was the night of the new moon.
A fire was burning, and in it there was an iron scorpion
with nine heads and eighteen claws,
and three eyes in each forehead.
And this hideous, frightening being, which he greeted reverently,

said to him: "Return tomorrow evening! I will grant you the
Attainment."
When he returned, he saw a triangular stone
and, after the stone was removed, a cavity containing a leather coffer.
He looked: the Dharma was contained within it; and as soon as
he saw it he understood it.
And in each eye of the beast a Vehicle appeared—
the eighteen Vehicles appeared, one on each claw.

Then, on the Diamond Throne of India,
having been invited by King Nyima Senge, he sat enthroned.
Later, having been invited to Tibet, these are the circumstances of his
going:
King Triday Tsogtan
who had adopted the rules of Chinese astrology
protected the Tibetans by means of astrology and medicine.
Husband of the Chinese princess Tsin Ch'eng,
he knew the nine branches of knowledge useful in Tibet.
Now noble Mañjuśrī, from Wu T'ai Shan in China,
looked on Tibet, a land in need of conversion.
As the royal couple were asleep in the Red Rock Palace,
he sent to the bosom of the queen
a fivefold ray that sprang from his heart.
And Tsin Ch'eng dreamed that a sun rose
and that she conceived a beautiful child; she dreamed
that the soil was everywhere bathed in light
and that miraculous Gems were raining down.
When the dream was related to the king,
the king rejoiced greatly and ordered a ceremony of celebration.
Feeling no morning sickness, the queen moved about,
with mind clear and body alert,
without worries, blithe and joyful of spirit.
In the first half of the tenth month, in the Red Rock Palace,

in the horse year, the first spring month, the first day of the tiger
month,
on the date of the conquering star, at dawn, as the rising sun spread
its warmth,
the king of Tibet, Trisong Detsen, was born.
The learned Chinese, Birje the Illustrious,
prepared the table of divination, calculated the auguries, and declared:
"Knowledge of the signs and divination blended in one,
the horoscope of a great man emerges from the calculations.
The nine diagrams being transformed, the eight trigrams appear.
Dark red mouth, the seal of regal thought on his visage,
teeth the color of snow, in seemly ranks,
azure hair, curling to the right on his head,
he will be perfectly beautiful, like the son of a god.
He will bring together the best pandits and lotsawas.
From instructional schools and colleges of meditation the teaching
of the Dharma will spring up—
he will build the bridge of the Dharma between India and Tibet."
And he gave him the name of Trisong Detsen.

Thirteen years later, in the winter season, the king died,
and when the heir was fifteen years old, he was proclaimed king.
As wives he took Queen Tsepongza, Red Adornment
and Queen Dromsa, Lamp of Awakening.
Within seven years he changed the brigands into military leaders.
For the exterior he had as his foundation watchfulness, for the
interior, husbandry.
And, at the age of seventeen, he began to think on the Dharma.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the fifty-fourth canto,
The Birth of Trisong Detsen and His Accession
Sealed Oaths

CANTO 55

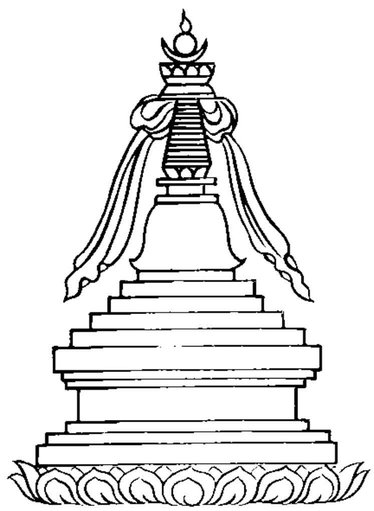
The Agreement of the Ministers and Subjects to the King's Proposal to Build a Monastery

Then he compiled the edicts of all his ancestors.
Under his ancestor Lhathothori Nyantsan,
who was an incarnation of Vajrapāṇi,
the ambrosia of the Holy Dharma had first been vouchsafed to the king.
The *Avalokiteśvara-guṇa-kāraṇḍa-vyūha-sūtra* and *Ārya-Kāraṇḍa-vyūha-nāma-mahāyāna-sūtra*
opened the way for the teachings of the ten virtues, of the cause and effect of actions,
of interdependence, and the way for the Texts and Formulas.
The Two Doctrines had come to Tibet.
He, also named Nyenpo Sangwa, Severe Mysterious, was the guardian of the Tibetan land.
Then, after five generations of kings, at Lhasa,
during the reign of Srongtsen Gampo
who was the incarnation of Avalokiteśvara,
the Holy Dharma became the king's religion.
After the temple of Lhasa, Trulnang, and the temples of Ramoche and Tradrug were established,
in order to convert the people of the frontiers and beyond,

he built the one hundred and eight temples.
When the statues of Jowo Shākya and Akṣobhya-Vajra were established in their places,
he brought from India the statue that originated by itself, as well as many an image in stone.
When the holy book *Cloud of Jewels* was well established, *The White Lotus, Cintāmaṇi,*
and other texts appeared in Tibet;
the thought then came to Trisong Detsen to propagate the Two Doctrines,
and he decided that his people should erect a monastery.
Among themselves, the ministers were aghast at the command.
"Give us the choice of anything else but that!" they said.
The sovereign spoke, "Ministers and subjects, listen, all of you!
I must act in accordance with the exemplary custom.
The choice is yours, pick what you will:
put the Brahmaputra in copper tubes;
at Samye, on top of Mount Haspo,
erect a crystal stūpa that can be seen from the land of your uncles;
or fill the torrent of Foxes' Vale with gold dust—these three things
—or build a monastery whose foundations rise up like an arrow. Now choose!"
Ministers and subjects explained what they deemed impossible, and made their choice:
"As for putting the Brahmaputra in copper tubes,
the deposits of copper are too rare, we cannot do it.
As for a crystal stūpa that could be seen throughout the countryside,
it is difficult to complete even a full hundred beautiful garlands of crystal.
And to fill the torrent of Foxes' Vale with gold dust,
however much pure gold may lie buried, we cannot do it.
We beg you, abandon the notion of these three impossible things:
we prefer to build a monastery."
And that is what he bade them do without delay.

Then, with the authorization of King Trisong Detsen,
the great sage Birje, the Illustrious,
by means of geomancy sought a propitious valley in Tibet.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the fifty-fifth canto,
The Choice Accorded, After Reflection
by the King of Tibet to His Ministers and Subjects
Sealed Oaths



CANTO 56

The Search for the Site for Samye Monastery

Now, having come to Samye, to the Tsomo slope,
Birje carried out the geomantic examination and said:
"Mount Haspo is a pink snow lion bounding up to the sky.
Me Yar has the beauty of mules and horses drinking.
This Chimpu mountain is a turquoise lion that leaps up to the vault of heaven.
The Shang mountain is a king upon his throne;
the Gegyas mountain, a pile of precious stones;
the valley of Chimpu, a half-opened lotus.
The Red Rock is, in the sky, a coral lion on the prowl;
the plain of Dol, a stretched curtain of white silk;
the fish pond of the Central Park, a basin filled with oil;
to the south flows the Brahmaputra, like a turquoise dragon flying upward.
This geomantic aspect of Red Rock and of the precipices,
like a thick wax inside the tortoise,
is the incense of the four corners of the earth wafted to the four horizons.

A mountain with the increasing riches of Tibet's four provinces,
there is Mount Chubo, like a heap of gems.
And there is the mountain from which of all eternity the Siddhas come,
with Uśang Dorje, in the semblance of a young star.
Mountain of life, endowing Tibetans with a happy longevity,
there is the Rulag of Tsang, resembling a youth:
Eagle's Nest where many learned ministers have originated.
In the felt region is the Tiger's Spur, a proud domain.
And there is the mountain of the Grand Master like a zither string.
And, a mountain of incidental disturbance for Tibet,
there is Black Mountain, like an angry Mongol."
Thus he described exhaustively the geomantic aspect of Tibet.

Then, at Samye, he came to the Tamarisk Grove.
And when, at the Tamarisk Grove, the foundations had been laid on the Red Rock,
the evil genies of Tibet all together
attacked them, destroying by night what had been built by day.
After scientific calculations had been made and divination practiced,
from India, China, Zahor, and elsewhere
he sent for the great civilizing experts in ceremonial,
who stated: "The king's idea is quite capable of realization."

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the fifty-sixth canto,
The Search for the Site of Samye Monastery
Sealed Oaths

CANTO 57

The King of Tibet Extends an Invitation to the Bodhisattva Abbot

When King Trisong Detsen
sent to Zahor as emissaries
Jinamati and two servants.
He also sent Siddharāja to India
and again Ebag the Uigur to China.

Jinamati and his two servants,
forging ahead toward the land which looks to the northwest, the
Diamond Throne,
soon covered the distance to Zahor.
There, as they were not of the same race or language,
they drew a crowd which whispered amongst themselves: "Look at
the strange men hiding their noses with their hands!"
The news spread, and the queens came to look.
Finally the king found it out, and he asked: "Who are these strangers?
Roaming here and there like animals, they do not seem
to understand speech."
But adapting themselves to the difficulties, the emissaries eventually
learned the language.

Under both a king of the Dharma and a temporal king,
the whole kingdom of Zahor was united:
The king of the Dharma did not allocate his power to the support of the Dharma.
The temporal king did not lend to the Dharma the support of his power.
Now a son of the king of the Dharma, Gomati,
a famous Abbot with three names for his person alone,
came to Nālandā where the Wheel of the Dharma was turning.
The envoys did not understand his discourses, but they conceived respect for this person of distinction:
Bodhisattva Śāntarakṣita,
famous for explaining the peaceful Dharma in Zahor.
Having gathered this news, they returned to Tibet,
and their report made the king rejoice.
Then the king ordered a man of Ba, Jñāna Śrī,
and also an inhabitant of Nyag, Jñāna Kumāra,
to take measures of gold dust carried by nine servants,
together with this letter written on bark, to Śāntarakṣita:
"The Supreme Doctrine is in the highest degree a sheltering tree.
Our barbarian country is plunged in darkness and has no star.
Come yourself and dispel the mist shrouding the inhabitants!
Devas, ogres, mamos, and genies in their myriads of thousands fight me and block my path."

In accordance with the command that had been given them,
the two speedy envoys were as one in this thought:
"Four travelers, going one before the other on the high road and low,
early and late in the day, one arriving at where the other was the day before,
two of the travelers will surely be killed by wild beasts."
Thus Jñāna Śrī and Jñāna Kumāra, traveling together,
crossed Zahor, came into the Abbot's presence
and handed over to him the letter and the gold dust.

The Abbot, his face shining white for joy,
made haste to leave for Tibet.
Upon his arrival, he had an audience with the sovereign at Sangpu.
After an exchange of prostrations the Abbot of Zahor spoke:
"You are the perfect example of one who cares nothing for his own purpose;
you carry the weight of the world with its heaped up load of men;
your wisdom is like the sun, your activities a vehicle;
you are the elephant which carries everything securely on its back."
With that, he took the king's hand,
and entered thoroughly into the king's thought.
And he observed the fasting and the rites of commitment.

Then, having been received at Red Rock by the clarion voices of welcome,
he once more fasted and observed the rites for the two queens.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the fifty-seventh canto,
The Bodhisattva Abbot Invited by the King of Tibet
Sealed Oaths



CANTO 58

The Prediction As Told to the King of Tibet by the Bodhisattva Abbot

Then, in the fire heifer year,
for the four great temples and the dozen smaller temples of Samye Monastery,
the ground was divided into twenty parts under the direction of the abbot, Śāntarakṣita.
The king, robed in white silk,
holding a golden pickaxe smeared with unguents,
dug to the depth of one cubit. From below
there oozed up three oils from the earth, one white, one yellow, one red.
The king put this chrysm on his face and anointed his head with it.
The abbot commented: "Behold, the idea of the sovereign has been realized!
Let the Doctrine rise on mighty wing!"

Then the foundations were laid for the walls, but a nāga
whose abode was a rose bush with beautiful petals, knowing
that in order to build, his rose bush would be cut down, resisted
and called the genies to his aid.
Yakṣas and amānuṣas, in concert with three gaynyen,
destroyed by night what had been built during the day,

and carried back earth and stones to their previous places.
Then the king said to the Abbot:
"As a shelter for beings to come,
I decided to build this monastery as best I could.
Due to my great defilement or lacking your benediction,
it is as though my intention can not be carried out." To which the Abbot replied:
"I have endeavored to perfect the soul of a Bodhisattva.
If gentleness cannot prevail, we must avail ourselves of force.
At this moment, near the Diamond Throne of India
there presides Padmasambhava, the Abbot from Uḍḍiyāna.
Learned in the five classes of Knowledge,
expert in benefactions, picking out the best, he has conquered Attainment.
Victor over the demons, he bends the eight classes of spirits to his service.
The genies tremble, and before him bow the hordes of funereal-beings.
If you invite this supreme Buddha of the Three Times,
the genies will be powerless to wreak harm, and your idea will be realized."
But the king asked that he not be invited.

The Abbot responded: "Previously, a vow was made to invite him.
The true perfect Buddhas,
coming each in their turn, assure the welfare of beings;
in particular, the holy Avalokiteśvara
will save all beings from the gulf of existences.
On one occasion, from his palace on the heights of Potala
he saw that each being was thoughtless
and that the latest arrivals were as heartless as those preceding them.
He reflected that there was no goodness
and two tears sprang from his eyes.
Then, shaking them from his ring fingers, he said: 'In future ages

may these two tears assure the purpose of beings!'
This vow having been formulated, in the abode of the gods
they were born as daughters of Indra,
the goddesses Gangma and Gangchung.
But Gangchung stole the divine flowers
and because of this infringement of the very pure law of the gods,
she fell into man's abode, in Nepal,
where she was Samvarī, daughter of a poultry keeper named Bright.
She copulated with four rustics and had four sons:
the eldest, engendered by a keeper of horses;
another, engendered by a swineherd;
another, engendered by a dog keeper;
and the last, engendered by a poultry keeper.
Amassing the fruits of their labors, the family became powerful,
and with their superfluity they built the stūpa Svayambhucaitya.
When the stūpa was half built,
measuring nine paces by nine paces to its height,
before the kalāṣa was placed on top, her time of life was done;
the mother died, at which time she became enlightened.
Then the four brothers together held council:
'The sons of a woman working in a poultry yard have become powerful.
Now that the stūpa has risen, the four of us
must attach the kalāṣa to it.' This they did.
At this moment, each of them formed a wish.
The wish of the eldest, the horse keeper's son, was this:
'By virtue of the kalāṣa attached to this stūpa
may I be reborn master of the soil and king over the black heads!'
That vow, Sire, was yours.
Then came the wish of the swineherd's son:
'By virtue of the kalāṣa attached to this stūpa,
and by the pure Tantras meditated upon by the Bearers of Knowledge and the Enchanters,
may I be born by apparition and convert gods, genies, and men!'

The efficient force of this vow is now Padmasambhava.
Then came the wish of the dog keeper's son:
'By virtue of the kalāṣa attached to this stūpa,
may I be a pedestal of the Doctrine, an eminent member of the
Church!'
And this am I, the bhikṣu Bodhisattva.
Finally, the wish of the poultry keeper's son:
'Let the eldest brother support the Buddha's Doctrine!
Let the next brother protect it!
Let the next watch over it!
And may I be the officer in charge of the messages! That is my wish.
By virtue of the kalāṣa attached to this stūpa
may I take over the office of messenger for my brothers!'
He is now the man of Ba in Yarlung, Trisher.
All these vows were intertwined—so invite Padmasambhava!"

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the fifty-eighth canto,
The Prediction as Told to the King of Tibet by the Bodhisattva Abbot
Sealed Oaths



CANTO 59

The Repeated Delegations Sent to India by King Trisong Detsen

Siddharāja, after traveling in India,
came to King Trisong Detsen with this news:
"In the Indian land the crowd of pandits
is like the crowd of stars, without number.
The one who among them all has demonstrated himself the highest
is Guru Padmasambhava,
who presides in the cavern in the Lofty Schist Mountains.
He was not born from a womb, but by apparition; he is a renowned incarnation."
The king was moved to great joy by these words
and he dispatched three messengers:
Trisher, also called Dorje Dudjom, of the village of Ba,
Śākyaprabha of the Chims clan,
and the military count Palgyi Senge. To all four he sent
gold dust and golden bowls
to be borne to the Diamond Throne of India.
The four lotsawas crossed the Indian plain.

To King Sūrya they presented a measure of gold dust,
a golden bowl and a message;
to the great ceremonial pandit, one measure;
to Padma of Uḍḍiyāna, one measure and a golden bowl.
The Great Guru graciously received the royal gifts.
Then the envoys spoke: "The king of Tibet Trisong Detsen
has decided to found a seat for the faith, a monastery of meditation,
but the spirits are obstructing him.
We invite you to consecrate the blessed soil,
and to secure, preserve, and defend the Buddha's Doctrine;
we beseech you to show yourself well disposed."
The Great Saint of Uḍḍiyāna having agreed to this request,
in the earth male tiger year, on the fifteenth day of the winter midmoon,
under the sign of the Pleiades, set out on his way.
By new moon they had reached Nepal.
Then Padma, the Doctor of Uḍḍiyāna, said to them:
"I am going to wrestle with the genies of Tibet and to subdue the land;
I will be there before long;
until then the spirits born sexually must hold their peace.
You, the lotsawas, go on ahead!"
And he dispatched them in advance, giving them his protective blessing.

The Great Saint of Uḍḍiyāna spent three lunar months in Nepal.
After granting great benefactions on the Nepalese Vasudhara
and many others in Nepal,
he hid a treasure in the monastery of Ekāra.
Then, in the grotto of Yang Leshod, in that of Asura and other grottoes,
in the monastery of Shankhu and other Nepalese monasteries,
at the crag called Mighty Soil, and other places round about, he hid a thousand other treasures.
Then, on the first day of the first summer month,

when he had decided to go on, and had started his journey,
the trees of India and Nepal pointed their crests toward Tibet,
and all the flowers facing Tibet blossomed.
The pandits of India and Nepal had dreams with bad omens:
that the sun and moon rose together in Tibet,
that all the Law of India transferred in its entirety to Tibet,
and that the barbarian region was bedecked with monasteries.
At this, the ḍākinīs of all four orders cried out graspingly:
"The Guru is leaving for Tibet. Postpone such a declaration!
Diamond Master, Treasure of Thought,
what is your reason to teach the treetops?
Why are the flowers blossoming?
The pandits' nightmares, have they a reason?
It is wrong for the Glorious Mandala to recede;
for the Guru to leave is as though
the unshakable unmoving sky were leaving.
The Spontaneous Infinity of the Four Elements,
the Guru, is leaving; he will not stay.
Infinite Spontaneous Benefaction for Beings,
we beg the Guru not to depart, but to remain."
Thus they spoke. The Master answered,
"Oh, conspiring ḍākinīs, listen to me!
At the beginning of the summer season, fruits swell with juice;
besought by those in need of conversion, pity springs up.
Having seen the law of karma, I do not have the time to linger;
the garuḍa is soaring—his wings outspread.
For me, benefits and happiness are sunk in the past,
and the time has come for the impartial benefiting of others.
Mother and sister ḍākinīs, may the Dharma befriend you!"

Having spoken thus, the Guru arrived at Mang Yul.
There, in the presence of the Nepalese woman Shākyadevī, he predicted:

"After the lapse of more than two hundred generations,
in the districts Purang and Mang Yul of the Three Appanages,
a king, Gonsum, will arise from among your descendants.
In Kashmir, three noble brothers from Turkestan will be famous.
In Nepal, from the interior of the Ekāra monastery,
the hidden Holy Law of Uḍḍiyāna will be made manifest.
In the town of Langlar, the monastery Pelgay will appear.
If poor folk lay down body and life for the Dharma,
their axis of faith will prove to be a substantial pillar."
He spoke, and Shākyadevī, the Nepalese woman,
placed her trust in the Master Who Will Mold the World.

Now, clairvoyantly, the Great One from Uḍḍiyāna
deemed that the time had come to effect conversion through the force of deeds,
and he went to Lake Nyimakhud in Nepal—
seven royal envoys met him there, to entreat him once again to enter Tibet.
Namkhay Nyingpo headed the delegation, accompanied by
the chief of Bay Mang, Nangseng Gong Lhalung,
a man from Dab, Kruzing, one from Chogro, Belsung Gon,
Duddul of the Nanam clan, then Putraśrī of Sha,
and finally the minister Tagna Dongsig. They all wondered at Padmasambhava:
"He has overcome Mang Yul. How was that possible?
His investigation embraces everything; he scrutinizes essential truth.
He brings about the festival of increasing joy by means of the Dharma;

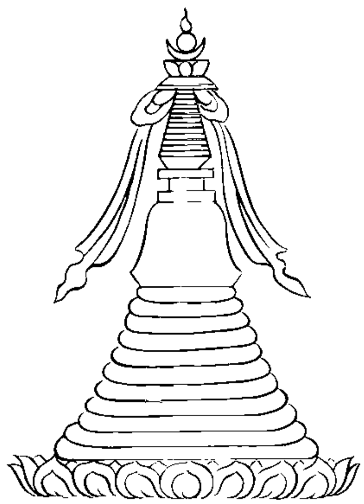
through his fortune-binding benediction he plants hope within one's mind.
It is thanks to him that faith arises in the Holy Dharma."
Conversing thus, and carrying the inscribed roll and the gold dust, they reached their destination.
At this side of Nepal, facing India,
they met the One of Uḍḍiyāna, Padmasambhava,
and handed him the inscribed roll together with the king's presents.
Thereupon, the Guru sent these seven intercessors ahead of him, to Samye.

The Great One from Uḍḍiyāna, after mounting to the sky,
remained in the central plain of Mang Yul for three lunar months.
In high places and low, in caves and crevasses he hid a treasure.
And Trisong Detsen, King of Tibet, forthwith
dispatched Kawa Paltseg,
Dorje Dudjom, and Chogrolui Gyaltsen bearing gold;
on their way they talked day and night, wearing themselves out.
And when the Guru's ḍākinī-guardians invited them to express a wish,
the three couriers, overwhelmed with fatigue,
begged that they should be conveyed as far as Mang Yul's central plain.

After admitting them to an audience, the Master asked though he already knew: "Who are you?"
"We are Tibetans, come with an invitation for the Guru," they said
as they bowed down to him, and offered him a measure of gold dust.
"Are these presents from the ruler of the Town of the Deceased?"
And he threw the gold to the farthest limits of Mang Yul and Nepal.
But he saw that the loss affected them painfully, and said,
"Hold out the flaps of your cloaks!" And he filled them with earth and pebbles.

When, one by one, they opened the flaps and looked,
all was gold, silver, turquoises, and precious stones.
Filled with complete confidence, they conceived great respect for the
Saint.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the fifty-ninth canto,
The Repeated Delegations Sent to India by King Trisong Detsen
Sealed Oaths



CANTO 60

The Evil Genies of Tibet Are Mastered and Bound by Oath

Then, in the autumn, Padma came to the castle of Mang Yul.
A Fury of the region of Zhang Zhung, Jamun the Eminent Enemy,
thought she could crush the Guru between two stone mountains.
But he rose up in the sky, and the humiliated Fury offered the heart of her life.
As her secret name she was called Debt of Turquoises and Diamonds,
and the Guru gave her a great treasure to watch over.

Then, on the Plateau of the Sky, he reached the Black Castle.
The white ḍākinī of the glaciers thought a thunderbolt would destroy him,
but the Guru, surrounding her with one finger, swept her away into a lake.
The terrified ḍākinī fled as far as the lake of Palmo Paltang.
At once the water began to boil, the flesh dropped from her bones,
and the Guru, hurling a vajra, blinded her in one eye. Whereupon
she rose above the surface and uttered this supplication:
"Face of the Master! Oh, Vajra! Dorje Todtreng Tsal!
I swear I will do no more harm. This solemn promise comforts me.
What else can I do? I yield; I approach as the Guru's vassal."

And she gave the heart of her life, while he bound her by an oath.
As her secret name she was called the Unfleshed Turquoise and Diamond Lamp,
and he committed a great treasure to her care.

Then he came to Oyug Bremo,
where the twelve earth goddesses each released a thunderbolt
and tried to crush him between the mountains.
But by his blessings their thunderbolts turned into charcoal; their strength failed them;
and the twelve goddesses, together with the twelve tutelary ladies
and the twelve from above and from below, gave the heart of their lives.
The Guru bound them by oath and to all of them he entrusted a treasure.

Then he pushed on to the fort called the Bird's Nest of Oyug.
The great gaynyen Dorje Legpa Kyong
appeared amid his retinue of three hundred and sixty brothers.
Padma bound them all by an oath and left a treasure in their care.
Then, when he came to the valley of Shampo,
Shampo appeared, the white yak the size of a mountain,
from mouth and nostrils exhaling whirlwinds and snow tempests.
Using the iron hook mudra, the Guru seized him by the muzzle,
bound him with the mudra of the noose, chained him with the mudra of the shackles,
and with the bell mudra flogged him, body and mind.
Now when the yak gave the heart of his life, the Guru bound him by oath and entrusted him with a treasure.

To test the Guru, the spirit of the Argalis Plateau
took on the guise of a white reptile and blocked his path.
The head reached the district of the Uighurs,

while the tail coincided with the Sog River of Khams and
Gyermotang.
With a staff the Guru transfixed the serpent through the middle:
"You are the king nāga Chalk Color,
king of the gandharvas with the five hair coils.
Depart, and prepare yourself to make a circular oblation!"
The spirit fled to the ice-cold snows, but the snows melted
and, when the greenish ice had given way, the black mountain peak could be seen.
The spirit could withstand no longer, so he served a gaṇacakra decked out with dainties
and, changing into a child wearing a turquoise hair net
and a turban of white silk, he did obeisance and circumambulated.
He gave the heart of his life and, having been bound by oath,
he was given one hundred treasures to watch over.
As his secret name, he was called Major Vajra of Great Power.

Then, on the northern plateau, the Guru came to the valley of Pan Yul.
Those wild northerners, the Ting Lomen Visages,
gathered together the winds of the northern regions
and loosed them on the Guru and his following.
Those with him became parched, so he attracted a cool breeze.
Then, guiding a fiery wind, like sun on butter,
he melted one of the Ting Lomen and bound him by oath.
When all of them had given the heart of their lives, he entrusted a treasure to their care.

Then, at Lang Drom of the Heavenly Blue Juniper Trees,
Padma entered the Mandala of the Supreme Perfect Meaning
and reached Attainment. On the midnight following the seventh day,
he loosed his wrath, and when he looked,
the leaders of the army of Māra, their banners unfurled,

implored the Guru to have mercy on them.
They gave the heart of their lives, and he bound them by oath, placing
a treasure in their keeping.

Then he came to Khams, to the place called One Legged Musk Deer.
There he bound by oath all the cyclops and the other teurang.
After that he made a halt at the crag, Lion of Khams.
The being called Impure One Born from Slate,
an old man with a monkey's amice as headgear
put his head on the Guru's chest,
stretched his feet toward the Gyermotang in Khams
and raised his hands to the peaks of Kailās and to Lake Manasarowar.
Ten milliard millions of nonhuman beings,
utterly unimaginable, hastened thither,
letting weapons of every kind fall like rain.
The Guru took on the fearsome aspect of the five classes of angry
deities
and all these genies were tamed,
together with their leader Born from Slate.

Then the Guru reached Mount Chubo and Kharag,
where he bound by oath all the mamos and all the senmos.
After which he went to Silma in Tsang,
where he bound by oath all the mamos and all the lower gods.
At the spring of Gempa, he obtained the submission of all the
gaynyen.
At the sands of Rabka, he mastered the spirits of all eight classes.
In the speckled vale of Roha, he tamed the Ladies of the Epidemics.
In the black valley of Rong Rong, he subjugated the ogres.
In Malgro, where the nāga tribes are, he bound them by oath.
At Pugmo of the Turquoises, he bound by oath the Porgyuds.
At the Seashell Color Vermilion Rock, he bound by oath the
gandharvas.

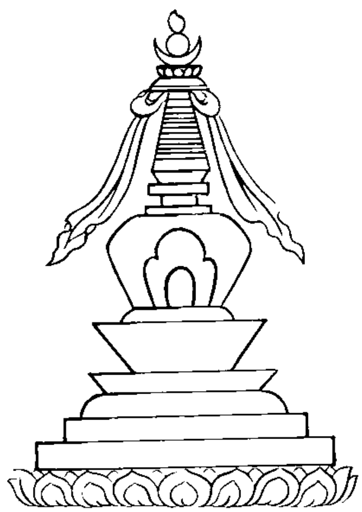
On the snowy peaks of Kailās, he subjugated the twenty-eight asterisms.
In the cavern of the Hidden Elephant, he hid yet another treasure.
At the Starsgo glacier, he subjugated the gods of the eight great planets and the others
and hid twenty-one treasures.
At the Blue Glacier, the genies prepared a circular oblation,
offering all the victuals and all the wealth of the universe.
In this glacier and at the lake of the Starsgo Glacier he hid yet other revelatory Scriptures.
At Lobo, he bound by oath the nine Danma Sisters.
Called by the genie Pūrṇabhadra, he bound him by oath.
Called to the glacier of the Genie of the Peaks, he bound the genie by oath.
Called by the Genie of the Heavenly Mountain, he bound him by oath.
And to each of them Padma entrusted a treasure.

At this juncture there arrived a repeated message from the sovereign
"The time has been fixed for the meeting in the Todlung Drambu Park.
Triumphant and powerful king as I am,
I have dispatched many legates to you; now only I myself have not come to you."

But for yet one more winter and one more lunar month, the Guru resided on Mount Khalabrag.
Binding by oath the crude spirits of the mountain tops, he entrusted to each of them a treasure.
Then he made a halt at the park of the Hemiones, at Zhul Pug.

After taming demons, planets, and the Damsri gnomes, he gave a treasure into their keeping.
Then he dwelt for a whole spring in the Lofty Schist Mountains,
subjugating the Gongpos of the Dza ravines, and also the Damsri at Sosha.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the sixtieth canto,
The Evil Genies of Tibet Mastered and Bound by Oath
Sealed Oaths



CANTO 61

The Refusal to Make Obeisance upon Meeting with the King of Tibet

Then he came to Lhasa, to the Todlung pleasure park.
The king, who had taken up his abode on the bank of the Brahmaputra,
sent Lhasang and Lupel Gyalpo as ambassadors,
with five hundred iron-clad horsemen to escort them.
Now, at the time of this encounter at Todlung Basin,
the heat was oppressive, and neither water nor tea were to be had.
But the Great One from Uḍḍiyāna, Padmasambhava,
laid his staff on the Todlung well.
"Lhasang! The water is gushing out. Hold a basin under it!" he said.
And the spot was henceforth called Divine Water of the Basin.

After that, in the Double Castle in the park along the Brahmaputra's bank,
he met the ruler himself.
The king of Tibet stood forth in the midst of his court—
one might have thought it the quivering radiance of a brood of pigeons.
The two queens appeared, surrounded by their ladies,

in dazzling attire, iridescent as tents made of samite.
For welcome there were dances with drums, dances with songs, dances with masks, and harmonious dances.

Padma, the Great One from Uḍḍiyāna, reflected:
"I was not born from a womb; I was born by apparition;
the king was born from a womb and so by birth I am the greater.
At this instant the Law of Uḍḍiyāna lays hold on his kingdom.
This king of defiled Tibet is great through his paternal lineage.
But who are we, he and I? Plunged in darkness is his mind;
I am learned in the five realms of knowledge,
Buddha in a single lifetime, exempt from birth and death.
It is out of necessity that he invites me here.
Formerly this king bowed down before me.
Shall I or shall I not return his bow?
If yes, the majesty of the Doctrine will be slighted.
If no, since he is the king, he will be angered.
Yet, however great he be, bow down I cannot."

And King Trisong Detsen thought to himself:
"I am sovereign over all the black heads of Tibet.
The Bodhisattva Abbot has already made obeisance to me—
the Guru must prostrate himself as well."
So, loath to extend the first greeting, he stood there hesitant.

Now the Guru sang his greatness and nobility:
"The Buddhas of the Three Times passed through the gate of the womb.
Theirs are knowledge and merit, heaped up thrice innumerable,
but I am the Buddha Padma Jungnay, Sprung from the Lotus.
Mine are the counselings which pierce the lofty concepts of the Dharma;
I possess the precepts of the Tantric Scriptures;
I explain exhaustively, clearly distinguishing all the Vehicles.

I am Padmasambhava the Holy Doctrine.
Mine are the counselings for assured ascension in the Dharma.
Externally I am a saffron-robed bhikṣu,
within, yogi of the supreme Secret Mantras.

I am Padmasambhava the Bhikṣu.
Mine are the counselings of the interpenetration of the theory and practice of the Scriptures—
an intuition higher than the heavens,
more precise than the wheaten meal of retribution.

I am Padmasambhava the Lama.
Mine are the counselings that illuminate and measure the causal data of the Doctrine.
In the book of the world and of nirvana
I explain the implicit and absolute meaning.

I am Padmasambhava the Geshe.
Mine are the counselings that classify failings and virtues in keeping with the Teachings.
I don the mantle of fivefold gnosis,
I carry the vessel of the Five Perfect Bodies of Being.

I am Padmasambhava the Abbot.
Mine are the counselings of man become Buddha;
I know the interpenetration of Inspection and Tranquillity;
effortlessly I deliver the views of the Atiyoga.

I am Padmasambhava of Lofty Meditation.
Mine are the counselings on contemplating the Doctrine outside the time of meditation.
In the circle of samsara and nirvana
there is no accepting or rejecting within Production or Completion.

I am Padmasambhava Master of Formulas.
Mine are the counselings for the integration of the Production and Completion of the Dharma.
On the table of divination, as they appear in white and red,
I shall enumerate retribution's choices.

I am Padmasambhava the Reckoner.
Mine are the counselings of the three indivisible holy vows.
To men laid low by the sickness of the five poisons
I bring the immaculate Teachings as balm.

I am Padmasambhava the Doctor.
Mine is the nectar of the Doctrine, the counselings that cure one of death.
And, apart from their apparition,
I raise up images identical with the gods.

I am Padmasambhava Maker of Gods.
Mine are the counselings of the Holy Luminosities on the Plane of Essence.
Concerning equanimity, that chart of the mind,
I write the letters that make up words to bear the meaning.

I am Padmasambhava the Scribe.
Mine are the counselings of the unwritten Teachings.
To men born on the four continents
I expound archknowledge by means of the knowledge of the Three Times.

I am Padmasambhava the Astrologer.
Mine are the counselings of the Way that leads everyone on his own path.
Arising as enemy of the five poisons and of the five demons,
I am floodwater at the heart of the five gnoses.

I am Padmasambhava the Sorcerer.
Mine are the counselings of the Dharma that transmutes the five poisons.
I do not bid farewell to pleasures, I take them with me on the path.
I exult in the fivefold gnosis.

I am Padmasambhava the Bonpo.
Mine are the counselings of the Doctrine that rewards even ill-fortune;
I bear happiness to the six orders of beings.
I have bent to my service gods and rākṣasas of the eight classes.

I am Padmasambhava the King.
Mine are the counselings of the Dharma possessing authority in the three realms.
I embrace and shake the profound cycle of causality;
I accomplish every action, subjugating the mind itself.

I am Padmasambhava the Minister.
Mine are the counselings for entering into the Dharma, whatever one's past deeds.
I watch over the ultimate outcome of desires;
I look at the Three Jewels without averting my gaze.

I am Padmasambhava the Queen.
Mine are the counselings of the Buddha at the hour of death.
I protect the undertakings of those who have great faith;
I make happy the subsequent life of man.

I am Padmasambhava the Lord.
Mine are the counselings of the Doctrine that scrutinizes and pronounces upon error.
With the Bodhisattva's compassion as a blade,
I have slaughtered inimical heresy and misconception.

I am Padmasambhava the Hero.
Mine are the counselings of the Doctrine that treads under foot the hostile cycle.
Having assigned the heritage of the three gifts,
I establish my fortunate sons in the Dharma.

I am Padmasambhava the Old Man.
Mine are the counselings of the Doctrine that shows the Way for old men.
I escort and guide in the three moral practices;
I travel along the ways of celestial happiness.

I am Padmasambhava the Old Woman.
Mine are the counselings of the Doctrine that gently guides old women.
I gird about me the armor of threefold patience;
I vanquish inimical misery and error.

I am Padmasambhava the Young Woman.
Mine are the counselings of the Doctrine that halts the fourfold Māra.
I don the adornments of the three zeals;
I give myself as spouse to all beings.

I am Padmasambhava the Youth.
Mine are the counselings of both the relative and absolute meaning of the Doctrine.
I storm the fortress of the threefold ecstasy;
in places of every kind I like to play.

I am Padmasambhava the Child.
Mine are the counselings of the Doctrine that imposes silence on the denunciation of offenses.
I see by means of the threefold eye of understanding;
I nurse at the unitary knowledge of the mystic depths.

I am Padmasambhava the Little One.
Mine are the counselings of the ecstasy of the Doctrine that rouses
from sleep.
While in the three realms the transitory being dies,
I evoke that glorious Yoga, Receptacle of the Knowledge of Life.

I am Padmasambhava the Deathless.
Mine are the counselings for the diamond life of the Doctrine.
I am not dependent upon the four external elements,
nor do I set up a dwelling for the internal body of flesh and blood.

I am Padmasambhava the Unborn.
Mine are the counselings of the Great Seal of the Doctrine.
My diamond body will never wane,
for my mind, in Awakening, is perennial lucidity.

I am Padmasambhava the Ageless.
Mine are the counselings of the Dharma that assuages the suffering
of those whose vitality yields to sickness,
whose splendid appearance has been struck down by circumstance.

I am Padmasambhava Who Knows No Sickness.
The counselings of the Great Perfection of the Dharma are mine.

And you, king of barbarian Tibet,
king of the country without virtue,
uncouth men and ogres surround you.
You rely upon famine's serfs,
and neither joy nor good humor are yours.
As for your queens, they are rākṣasī in human shape.
Beautiful purple ghouls surround them,
sandalwood, turquoise, and gold adorn them;
but they have no hearts and no minds.

You are king, your lungs swell.
Great is your power, your liver is well-satisfied.
Sceptre in hand and haughty, you stand high.
But I, Sire, will not bow down before you.
And yet, in accordance with my conjoined vows,
having come to the heart of Tibet, here I stay.
Great king, witness, have I come?"

He spoke, turned his hands and, springing up from his finger
a miraculous flame seared the king's garments.
King, ministers, courtiers could not withstand him.
Bowing in unison, they prostrated themselves as though swept by a
scythe.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the sixty-first canto,
The Refusal to Make Obeisance upon Meeting
with the King of Tibet
Sealed Oaths



CANTO 62

The Completion of Samye Monastery, the Glorious One, Aided by the Nāgas

Now King Trisong Detsen,
becoming conscious of his wrong, bowed respectfully to the Divine Being:
"I did not have regard for the object of reverence that you are.
May my fault, committed though it was, be erased!"
Then the Guru said: "Listen, lord!
As a holy vow to redeem your fault,
build five stūpas which are of stone!"
Stūpas were then erected, each adorned with a lotus in the middle,
and the Great One of Uḍḍiyāna hid in each a treasure.

Now the first day of the first moon of autumn
was auspicious for Samye, so the Guru was invited to the palace
and was begged to sit upon a golden throne.
The king sitting opposite him like disciple to master,
pleased him with various goods of the times;
as he offered him many presents he asked:
"My men are the virtueless ones; I am lord of the Red Faces,

of the uncouth Tibetans in their gross misery.
By means of his difficult acts of conversion, making firm the seat of the Dharma,
may the Incarnate Being deign to bless the soil!"
To this request the joyous Guru replied:
"He is a great lord who holds Tibet.
Because it is a region of demons, this Tibet is a barbarous land;
on my journey here I had to subdue many evil spirits.

"In order to convert Tibet, land of the grandsons of the Monkey,
may the temples which have been erected, O king, be wonders!
At Lobo, the place which is as if a rākṣasī were lying on her back,
place on her heart a monastery with nine floors,
a stūpa on her navel,
another small and black one on her head,
and one hundred and eight on her four limbs!
In Malgro is the nāga king called Shines in Malgro.
He has great influence in Tibet;
I will establish for him a nāga treasure; I want his life philtre."
And the Guru came along into Malgro.
Keeping his promise, shaking the depths, giving solid explanations,
and having given treasure and a place of worship for the nāgas, he received the life philtre.
However, no oath bound the mind of the nāgas, so to keep them silent,
he erected at Lobo the monastery of White Virtue.
Then he climbed to the peak of the Haspo mountain;
he collected what he needed, all objects, dry as well as humid.
He made four treasures of the four tinders
having placed four mepsa on the four taboo places
and placed Hayagrīva on the head of the turtle:

"HŪM:
Hear, gods and genies, the instructions of Padma!
Incarnation without equal in the Universe,

free of natal stain, I am the Diamond Born of the Lake, Tsokyi Dorje.
Nothing can injure my body, nor can death overtake me.
Terrible is suffering in the whirl of the six classes of beings,
and mental tumult pervades the short life of the violent ones.
Trisong Detsen erecting a temple
is like placing a jewel on a victory banner.
If, in Tibet, the teaching of the Holy Dharma is established,
those who dislike the genies need depend on them no longer.
The great Indian pandit invited to the feast
is as one bringing a lamp into the shadows.
If in Tibet the Holy Dharma of happiness is spread,
and the genies depart, people will depend on them no longer.
Therefore, I accept the offer and the gift of the earth.
King Trisong Detsen, carry out your intention!
Build a temple! The spirits will help your work.
Padma the enchanter does not break his word."

He flew away into the clear sky,
and everywhere where the shadow of the Diamond Hero reached,
the twenty-one nonhuman adepts,
the twelve goddesses of the earth and the ḍākinīs of the snow mountains,
the ones of the shale mountains and the gods and the spirits,
gandharva, kumbhāṇḍa, nāgendra, and yakṣa,
and the deities of the eight great planets and the twenty-eight constellations
gathered earth and stones from the mountains and valleys.

On the day of the dragon, the day of the finger-like stars,
in the eighth phase of the middle moon of autumn,
in the year of the male earth tiger,
with Jupiter waxing, the foundations of the edifice were laid.
The monastery, according to the king's plan,
included a triple central ridge in the style of Meru,

a circumambulation road recalling the seven golden mountains,
the two temples of Yakṣa above and below, in the guise of sun and moon,
four major temples well surrounded by eight small ones,
and at the boundaries a large surrounding wall.

Sixty thousand workers laid out the clay,
but before a tower was erected, they became fatigued and gave out.
Mustering the spirits under his Law, the Guru entrusted the work to them.
And Brahma and Indra were seen preparing the clay;
the Four Regents acting as overseers,
and male and female gyuds and all the gods and genies,
uttering exclamations, put the clay in place.
By day, the men of flesh and blood were working on the building;
by night, the gods and rākṣasas of the eight classes were raising the edifice.

Now the Guru, from his seat at Chimpu, was subduing the nāgas in his meditation.
But the nāgas, objecting, incited the gyuds by trickery:
The carpenters went to the king and said, "We cannot build with this raw lumber."
And the king asked, "Where is sufficient timber to be found?"
At that moment, the disguised nāga of the park of Small Hemiones at Zulpug
approached him with thoughts to hinder:
"I will supply the necessary lumber, if you break the Guru's meditation."
Agreeing to this, the king entered the Chimpu Dregu Geu Cave where Padma was meditating.
But in place of Padma, he beheld a large garuḍa who was eating a serpent;
and he called out: "Break your meditation and I will acquire Attainment."

As the meditation was broken, the serpent escaped from the
garuḍa—who again became Padma.
"What is this Attainment of which you are proclaiming?" Padma
asked.
"The attainment of the lumber," said the king.
Then the Guru said, "Where is this lumber you are attaining?
No oath yet binds the minds of the nāgas: the lot of them
rise up in hostility, and misunderstanding is breaking out."
The king deplored Padma's insistence on the nāgas' submission:
"The monastery is scarcely half done
and the royal resources are at an end. What can we do?"
Then the Guru said, "There is a way.
Let the king of men Trisong Detsen
ally himself with the king of the nāgas!
I will make the liaison between you."

The Guru led him to the shores of the great lake of Malgro
and hid the king, ministers, and subjects in one of the two valleys.
He raised near the lake a silken tent
and stayed there three days in meditation.
In the morning a marvelous woman appeared:
"What has the Guru come to do at the lake?"
"Let the king of men Trisong Detsen
and the nāga king Nanda make an alliance.
The king's monastery is not completed.
Let the nāgas lend their assistance!"
The message having been transmitted,
a great serpent appeared in the morning two days later
and stirred up the water; gold flooded all the shores.
The sovereign hailed the subjects and asked them to collect it.

At this time the eight districts of the north had many inhabitants:
all rushed forward to witness the scene.
Now among the crowd were sixteen maidens,

among whom was a young woman of rare beauty.
"This one must come to the court and be my queen!" said the king.
"But she is not of noble lineage. She is of the common people
and her name is Pagyangsa, Country Woman."
"That her name is such matters little," said the king.
"I wish to marry her." He thus crowned her queen
and she received the title of Golden Lady.
Then, having become Golden Wife,
she erected in the Central Park a golden sanctuary, admirable
because formed of the fine golden powder and the seven jewels.
The queen Margyen, Red Ornament, raised the bronze sanctuary
of the Three Worlds.
And the queen Dromsa, Lamp of Awakening, raised the sanctuary
Complete Purity.

Samye had four temples: at the eastern entrance, that of the noble
Mañjuśrī;
on the south, that of Āryapāla; on the west, that of Maitreya;
and on the northern side, that of Avalokiteśvara.
Eight small temples around made them a retinue:
the pavilion of ablutions, and that of orthography and cooking,
the temple of the spell-binding exorcists, and that of the Indian
translators,
that of the Hero Vairocana, and of the Immovable Ecstasy,
that of the Multiple Riches, and that of the Treasure of Pekar.

At the four cardinal points of the monastery, there were four stūpas
of Vajrakīla;
here was a top ridge with three floors, of three different styles,
a thousand and two columns, thirty-six doors,
forty-two arrows, a hundred and eight lions,
eight high towers and six large staircases.
And the nobleman Pelseng, Lion of Glory, raised a white stūpa
which he decorated with four lions.

Gyaltsa Lhaynay of royal blood erected a red stūpa
which he decorated with a thousand lotuses.
And Tāranāga the Distinguished erected a black stūpa
which he decorated with relics.
Dorje Trechung erected a blue stūpa
which he decorated with sixteen altars.
As treasure the subdued nāgas hid in each one a flask of life philtre.
And the wall was black with four doors and four dungeons.
In front of the four doors were four great stone columns,
on the wall, a thousand and eight stūpas.
On the stone columns were four copper bitches.
In five years, from that of the tiger to that of the male wooden horse
the monastery was completed.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the sixty-second canto,
the Completion of Samye Monastery,
the Glorious One Aided by the Nāgas
Sealed Oaths



CANTO 63

The Invocation to Protect the Riches of Samye Monastery

Then, when a bell was about to be hung in the temple,
the nonhuman beings set themselves against it.
So at Chimpu the Guru carried out an efficacious propitiation;
his murmur took on the bewitching tones of the song of Brahma.
The plans of the nonhuman beings having thus been turned aside,
it was possible to install the bell in the holy place.
And the Guru reflected: the spirits have no power to destroy.
Then, the question of guarding the monastery's treasures
was discussed by the Guru, the Abbot, and the donor king.
The great Bodhisattva Abbot said:
"Entrust it to the demons: they are bloody-minded.
The gods of planets are fierce, the nāgas are mischievous, the spirits
of the peaks are peaceful, the mamos are frightful."
Now, the great Guru Padma said,
"Previously, a bodily form of Māra appeared to the sovereign,
praying silently for this opportunity."

The Mother Goddess Guardian of Light arose, greatly disturbed:
"Now a demonic incarnation has grasped this opportunity.
But when one hundred and ten generations and more have gone by,

from Mongolia will come the Khan Namteu Karpo, White Vulture
of the Sky,
and all Tibet will fall into the hands of the Mongols.
Their tutelary god is Tengri Bodhisung.
Let the genie king Shingjachen, At the Sign of the Tree, be invited
and the monastery entrusted to him; it will then not be destroyed.
If the Mongol warrior triumphs over the college of meditation,
they will carry off the riches of Pekar.
I will set up the protective statue in the temple at Pekar," she said.
"Thus, when in the fight against this warrior the college is overcome
when the intruders attempt to pillage both provisions and riches,
some of them will go mad; the others will collapse in a swoon."

So Padmasambhava of Uḍḍiyāna
put the pillar of the king in the Pekar temple.
On the external pillar he put white animals,
on the inside pillar he put a reed vulture decorated with a tail of
variegated silks,
and on the secret pillar he put masks, magic masts, and other things.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava
this is the sixty-third canto,
The Invocation to Protect the Riches at Samye Monastery
Sealed Oaths

CANTO 64

The Consecration of Samye Monastery, Accompanied by Mysterious Occurrences

When, at the end of the horse year, middle moon of winter,
on the day of the conquering star, the Guru and the Abbot
threw flowers
and, three times, the Bodhisattva performed the consecration
of Samye monastery.
On the fifteenth day of the first winter month in the ram year,
when the moon in its last house was overshadowed by a planet,
Guru Padma spent seven days in the Attainment of the Diamond
Plane,
conferred unction upon the sovereign king,
and threw the flowers of consecration.
When he threw the flowers to the threefold roof,
the images from the temples at once went outside,
and brandished their attributes.
The king feared in his heart that the images would not return to
their places,
but, having made circumambulations of the stūpa at the pinnacle,
the deities returned to their places in the temple.

When the Guru threw flowers to the fierce Guardians of the Threshold,
there appeared a fire mountain furiously active; blue smoke rose up,
and all saw the red volcano and a path of flame.
"The fire will spread!" thought the king. But it dissolved into spiritual atoms.
When the Guru threw flowers to the three sanctuaries of the Ladies,
there appeared miraculous fortunate omens;
the temples were filled with light
and all could see a lotus stalk budding.
When he threw flowers to the temple of Maitreya,
the minor deities came forward between the clouds to make their offerings.
When he threw flowers to the temple of Vairocana,
five-colored rays came together to form a shining network.
When he threw flowers to the temple of Mañjuśrī,
three times flowers rained down.
When he threw flowers to the kitchen pavilion,
the gods reflected on the Dharma, rich in profundity.
When he threw flowers to the temple of the white magicians,
the deities plunged into the depth of the heavens.
When he threw flowers to the pavilion of ablutions,
the deities began to speak, voicing their opinions concerning the Doctrine.
When he threw flowers to the temple of Ecstasy,
everyone saw sun and moon rise conjointly.
When he threw flowers to Hayagrīva of the temple of Āryapāla,
one could hear a threefold neighing;
those who failed to hear were called hopelessly deaf,
and long reeds grew at once along the ritual circuit.
When he threw flowers to the temple of the Translators,
all forms of music spontaneously played at the same time.
When he threw flowers to the temple of the Dispenser of Mercy,

an unbroken lake of lotuses stretched across the sky.
When he threw flowers to the iron gate,
useful objects were multiplied and perfumes were scattered.
When he threw flowers to the temple of Pekar,
Pekar, with his terrible magic weapons, danced on the terrace at the summit.
When he threw flowers to the four stūpas,
parasols, victory banners, and silk valances appeared and spontaneously hoisted themselves.
When he threw flowers to the four temples of the Protectors,
the clay statues made a noise like that of a crowd.
When he threw flowers to the four stone pillars,
the four copper bitches jumped to the four cardinal points
and, barking nine times, growled from the top of the pillars.
When he threw flowers to the triple surrounding wall,
three times there rained down cool balm.
When he threw flowers to the stone stūpas,
the five stūpas were haloed, each with a distinctive rainbow.

Gods and men alike spoke most excellently of miracles;
they sang out of happiness and shook with delight.
The splendid deities praised among themselves nine times what they had seen;
each man chanted his lay; each horse ran his course.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the sixty-fourth canto,
The Consecration of Samye Monastery,
Accompanied by Miraculous Occurrences
Sealed Oaths

CANTO 65

The Signs of Respect for Samye Monastery and the Results Which Accrue

When, in Lhasa, at Tradrug, and later at other temples,
in one hundred and eight monasteries,
the Guru Padmasambhava
threw flowers and carried out the consecration.
But Samye, without rival under the sun,
matched in splendor the Diamond Throne of India.[1]
For all those who have seen it with their own eyes, rebirth in the hells is barred.
All those who ritually circumambulate it,
even if they are butchers, will be reborn in celestial abodes.

Whoever has bowed down to Samye,
becomes superior to ordinary folk, greater than the great, a king.

Whoever is saved in this Monastery, if he speaks to others,
those who hear him are freed from all karma.

Whoever kneels down in faith
becomes of noble lineage, of royal lineage, an emperor.

Whoever joins his palms in this Monastery,
he has set out on the right path.

Whoever offers a mandala to Samye
will succeed in obtaining the supreme result of Buddhahood.

Whoever offers incense to Samye
will awaken attention and obtain great riches.

Whoever offers a butter lamp to Samye
will see the face of one hundred milliards of gods.

Whoever sees to it that a lamp remains burning
will himself be lit up by a ray of the Dharma.

Whoever offers perfumed water to this Monastery
will not be reborn as a preta and will taste full abundance.

Whoever offers food to this Monastery
will not be consumed by maladies and will increase in joyous
longevity.

Whoever offers cymbals to this Monastery
will gain profundity and perfect courage.

Whoever offers a parasol to the Unimaginable Monastery
will become worthy of universal respect.

Whoever offers clothing to the Unimaginable Monastery
will rapidly reach supreme Awakening.

Whoever offers garlands, banners, or thrones,
will witness the appearance of whatever ensures well-being.

By practicing contemplation of the tutelary deities of Samye,
a Knowledge Receptacle of the Great Seal will come to the earth.

Whoever stops up cracks in this Monastery
will become a Buddha of the Manifest Awakening.

Whoever attaches a diadem to Samye
will obtain sovereign Awakening without grief.

Whoever feels joy in Samye Monastery,
purged of his faults through this piety, will attain the fruit of
equanimity.

Whoever provides explanation of texts,
will stimulate the spread of the entire work of the Buddha.

Whoever asks to remain in this Monastery
will obtain virtue without limit.

Whoever makes an offering to Samye
will, as he chooses, raise up the men, wealth, and provisions he
designates.

Whoever keeps enough in reserve for this Monastery
will be exempt from weeping and free of the eight fears.

Whoever protects this Monastery from fire
will rapidly reach Buddhahood.

Whoever preserves it from evil-doing
will dare to renounce the three usages of his hands and his mouth
and, already at the stage of nonreturning, will be a Bodhisattva.

Whoever renews consecration in Samye
will cause the evil of the three poisons to weaken and the kingdom
to be happy.

No less sacred in Lhasa, is the monastery of Tradrug,
the best place in which to heap up merits.
There the believers have amassed great merit!
Sovereign, liege men, and you in the retinue, honor them!

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the sixty-fifth canto,
The Signs of Respect for Samye Monastery and the Results which Accrue
Sealed Oaths

CANTO 66

The Two Gurus are Begged by King Trisong Detsen to Remain in Tibet

The Bodhisattva Abbot and Padmasambhava the Great Master
decided to return to the Indian land
and addressed this request to the sovereign leader:
"Through the favor of the holy magnanimous power
of the king of Tibet, Trisong Detsen,
the Unimaginable Monastery, Samye, glory of the Red Rock,
had its foundations laid in the year of the tiger, and was finished
in that of the horse, within five years.
Now that it has been consecrated, and the king's intention has been
fulfilled,
permit us to return to our own country!"

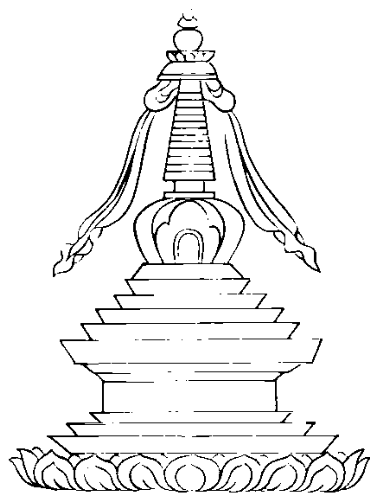
The king shed tears and, by way of adjuration,
offered to the Guru a set of nine silken cushions
and, to the Abbot, a set of five.
He ordered that they be served exquisite and sumptuous dishes.
Bordering on the limits of what can beguile and persuade,
he gave them a stag-skin filled with gold dust
and one hundred priceless jewels, the turquoise-of-life being the first,
with the heart-knot.

Then, after many prostrations, with joined hands, the king begged them:
"Guru and Abbot, you the sun and the moon, treasures of thought!
At the age of thirteen, left an orphan by my father,
King of the Red Faces and of Tibet, I had no joy of it.
At the age of fifteen, I took over the reign along with the military strife,
allowing the ministers to choose what steps to take.
At the age of seventeen, the thought of the Dharma came to me.
My emissaries said to me: 'Invite the great Abbot!'
A great good fortune, the Abbot was called to Tibet.
But the hostile genies hindered the conversion of the country,
so a prediction was made: 'If the Guru is invited, your aim will be achieved!'
A precious benediction, the Guru arrived in Tibet.
Samye Monastery is more like a human being than masonry.
The favor has been received, but the founder has not exhausted what he has to say,
and the life of Trisong Detsen has not reached its end.
May the two Gurus deign to stay and not depart!
The images have been placed, but the texts have not been translated.
May the Gurus expound Formulas and philosophy in Tibet!
Tibet is darkened by shadows and on the wrong road;
may the Gurus light the lamp of the Two Doctrines!"
Thus did he beg them, being moved to tears and repeatedly paying them homage.

The two Masters conferred together:
"The pagan Tibetans have no vessels of the Dharma,
and the ministers, with black thoughts toward the Doctrine, are extremely dangerous.
All those of royal race are deceitful in speech.
Though the king has shown himself satisfied,
if we should leave now, he will grow angry.

But if by reading, writing, and speaking we foster knowledge in the leader,
how much more deeply will the Dharma take root in Tibet!"
So they agreed not to depart, but to remain.
And the king said: "Let all conform to the Holy Law of religion!"

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the sixty-sixth canto,
The Two Gurus Are Begged by King Trisong Detsen to Remain in Tibe
Sealed Oaths



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CANTO 67

The Promulgation of the Law of Religion by the King of Tibet

At that the joyous king, after many salutations,
made firm the law of religion like a silken knot.
The royal law, a golden yoke and heavy ingot,
and the law of religion, a gentle and holy silken knot, were bound together.
From the four corners of Tibet he gathered the people beneath his scepter
and promulgated the terms of a code, white and black.

There are three laws: the law of religion, the royal law, and the law of the steppes.
I, Trisong Detsen, King of Tibet, am henceforward King of Religion.
Whosoever is subject to my might,
let him bear the consequences for his acts, both good and evil!
Let those who act well, in accordance with the Holy Law,
found monasteries either of the Observances or of White Magicians—
and may they choose as they desire between the two!
Let all men and women learn the alphabet and reckoning!
Let whoever writes, enunciates, preaches, or expounds the Dharma,

instruct children usefully, in reading, writing, and spelling!
At births let there preside midwives and let there be offerings to the white magicians!
Let the sick be treated with the help of nurses and ceremonies.
Let old men be shielded from despair and surrounded with respect!
At death, let masters of the Dharma and masters of the Formulas perform the funeral rites!
Let those with wealth grant loans at interest to those in need.
Let those in need gratefully accept the loan!
Let the payment demanded of him who cannot meet his obligations be reduced by one half!
Let a watch on the enemy be organized. Let there be good shelter for the friend!
Let the young listen to the words of the old who have experience.
Of several sons, let the oldest remain at home, and the youngest enter the Dharma.
Let those who have no son take instead a husband for their daughter!
Let no troth be pledged without asking both father and mother.
Let the benefit of wages be withdrawn from those who do not do so!
Let those who go to sleep in order to be the first to rise, be expelled to the frontiers!
Let not an imprudent husband support an additional wife!
Those who are prudent but sterile and preside over nothing but wind, let them raise no cattle.
Let those rough folk, banished to the frontier regions, not be abandoned. Let them become good fellows!
Let those able to blush in shame not ally themselves with the shameless.
Let capable men instruct themselves in the Doctrine of Openness.
Let not nobles and their wives be abusive; let them observe the happy mean.
Let there be no stealing or despoiling! Let there be no striking or killing!

Let the abbots who are monks observe the rule related to their vows
and hold fast to the explanation in the Three Baskets.
Let monks quench their thirst with pure beverages and tea;
let them nourish themselves with grain, sugar, honey, and cheese;
and let them wear an undertunic and a saffron robe as garments!
Let them dwell in monasteries,
and let them abstain from black liquor, meat, and mixed nourishment.
Let the lofty magicians act in accordance with their sworn vows
and as is explained in the Tantras!
Let them quench their thirst with chang! Let them not usurp church property!
Let them eat whatever they choose, but not poisonous things!
Let their ritual garb be white, red, and black!
Let them dwell in the places of conjuration, and let the virtues be propagated along with their spells!
In order to maintain the teaching, let them set their hearts on Attainment.
Let the best of the monks study the yellow Sūtras,
and to the best of the magicians let the mandalas and Formulas be shown!
To the best of the laymen let the Two Teachings be assigned.
To the incapable let everyone show kindness;
let sufficient alms be given to the poor.
Let one rely on capable men! Let lasting promises be established!
Let all the rumors and news spread abroad be received calmly.
Let the most respected teachings be sought for far and wide,
and let the Teaching not be mixed! Let it be carried out for each school separately.
Let those abstain who were either Bon or tīrthika!
Let the Bonpo who have not seen Samye Monastery be exiled and depart!
Let the Bonpo who have come to the central region withdraw to the lower plains!

Let those who have come to Tsang province be called Tsakhas of the wilderness!

If anyone affronts the Law of Religion which I am enunciating,
the royal law will assuredly take effect.
If monk to prior, pupil to teacher,
servant to master, son to father and mother,
younger son to older, wife to husband
should offer opposition or recalcitrance, or should kill,
let such be burned in the fire or thrown in the water!
By means of fetters and jails let fear of the law be aroused in the wicked!
With no laws in the country, insolent bad folk oppress others;
let such be stripped beneath the raised staff! Let the noose be tightened around the neck!

There are three, five, seven, nine, eleven, thirteen laws;
fifteen, seventeen, nineteen, twenty-one laws,
twenty-three, twenty-five, twenty-seven, twenty-nine laws;
there are thirty-one, thirty-three, thirty-five, thirty-seven and nine,
forty-one, forty-three, forty-five, forty-seven and nine,
fifty-one, fifty-three, fifty-five, fifty-seven and nine,
sixty-one, sixty-three, sixty-five, sixty-seven and nine.
Laws of fire, of wind, of water, of iron, these four,
with the laws of wood, of earth, and of the sky, seven.
May all these laws bring maturation above the material element!

Let the murderer pay the blood price! If he is without means, let an eye be taken and a knee be broken!
Let the thief repay! Let the fine for adultery be collected.
Let straightforwardness distinguish the decrees of justice! Let the brawler be jailed.
Let the brutal suffer the *lex talionis*! Otherwise, let his ears be cut off.
Let the heterodox be kept away from the flock of the pious!

Let the liar be banished to the frontiers! For failure to pay, let a pledge be taken!
Let all the dishonest men be handed over to upright men,
and let people tremble ceaselessly!
Let the barley be sold by the bushel, the weight be according to the scales.
Let the fixed price of goods be measured in gold.
During the watches of the night let hounds be kept alert to guard against thieves!
Let all be forced to obey. Let the unruly be swept away!
Let everything be decided by the authority of the Law, the Formulas, and the ministers!
Let the code be read once to each individual, and to those who are without conscience, let it be repeated.
Let there be evil people neither in mountains nor in valleys nor on the plains.
Let the ten offenses be uprooted, the ten virtues spread.
Let capable men be held in affection and made happy! Let animals be freed from their yoke!
Let those with possessions be content with what they have! Let those who have little do their best to economize.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the sixty-seventh canto,
The Promulgation of the Law of Religion by
the King of Tibet Trisong Detsen
Sealed Oaths

CANTO 68

The King is Consoled by the Prediction Concerning the Three Lotsawas

When educated children of the common people,
who had strong limbs, clear articulation,
and who showed talent combined with physical gifts,
were trained in the prerequisites for being sent
to India to learn how to be translators.
When they were familiar with both everyday language and religious language,
they tackled the words taught by the Abbot:
Namo Buddhaya
Namo Dharmaya
Namo Saṇghaya.

Turning these words into Tibetan and pronouncing them badly,
from the first they made mistakes:
Namo sbud ba ya
Namo sbad ma ya
Namo pha by ya.

Then the Abbot showed them how to translate these words into Tibetan:
Hail to the Buddha! I take refuge in him.

Hail to the Dharma! I take refuge in it.
Hail to the Community! I take refuge in it.

But their tongues were not able to get around the Tibetan words, and they said:
Phar gel thag tham mo spangs hu hi.
Chos ya thag tham mo spabs hu hi.
'E'un ya thag tham mo spabs hu ku.

In his turn, the Guru Padma taught them to repeat these words:
Namo Gurube
Namo Devaya
Namo Ḍākinyai.

However, they turned these words into Tibetan and blundered:
Namo sbu'u ya
Namo dre bha ya
Namo bha khyi ya.

Then, translating these Sanskrit words into Tibetan, he taught:
Hail to the Guru! I take refuge in him.
Hail to the tutelary gods! I take refuge in them.
Hail to the ḍākinīs! I take refuge in them.

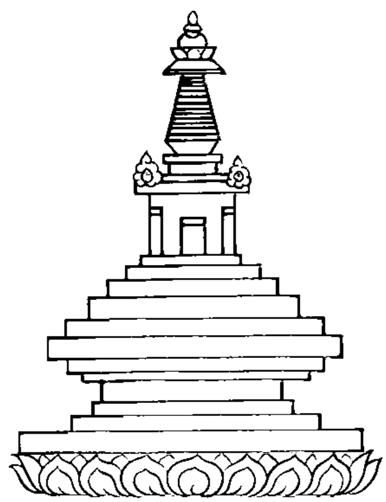
But once again the children erred:
mNa ma ya thag tham mo spabs hu hi.
Byi bam ya thag tham mo spabs hu hi.
Sha bo thang thag tham mo spabs hu hi.

The two Gurus began to laugh, and clapped their hands.
The king was in despair; he groaned,
the flesh and skin stuck to his bones, and he no longer appeared for meals.
He finally went to the Guru and the Abbot, and bowed down to them:
"In barbarian Tibet, this murky land where the Dharma is wanting,
I have, in order to provide access to Buddhahood,

founded a temple and invited you as Masters.
When I begged you to postpone your departure and to proclaim the Doctrine,
upon reflection, you generously agreed to remain.
I have promulgated the law of religion, and gathered together apt pupils
but the words have not been learnt, the translation is deferred,
the Holy Teaching is not established. What is to be done?"
To this Guru Padma, endowed with the learning of the Three Times, replied:
"There is a way, oh king! Be consoled!
From the theological school of the Diamond Throne of India,
Ānanda, the disciple of Śākyamuni,
having carefully examined the realms of the Body of Fruition, has transmigrated
for the last of his seven pious human lives.
In Tsang, in a corner of a bedroom in the manor house of Nyemo Sands,
he now dwells as the son of Hedod of Pagor
and of Dronkyid, the Lady of Branka.
He is called Ganjag Tangta and is eight years old.
If his father and mother are asked for him, they will give him.
There is yet another incarnation, who will be a lotsawa of unchallenged renown.
He is, in Buru, in the upland valley of Pan Yul, at Kaba,
the son of the Wise Man of Kaba
and of the Great Diamond Lady, Drosa.
This is no other than Cunda, the disciple of Śākyamuni,
and incarnate he is called Kawa Paltseg of Kaba.
If his father and mother are asked for him, they will give him.
And in Rulag, in the Shangs district, at Darmasgang,
there is the son of Chogrolui Gyaljung of Chogro
and of Dringsa Dzay.

He is an upāsaka from the Licchavis, and he has transmigrated to
Tibet—
here he is called Chogrolui Gyaltsen of Chogro.
If his father and mother are asked for him they will give him."

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the sixty-eighth canto,
The King is Consoled by the Prediction Concerning the Three Lotsawas
Sealed Oaths



CANTO 69

Vairotsana As a Youth Is Invited by the King to Become a Translator

Then the king left with six ministers
and twenty-five men on foot following the horsemen.
They stopped outside the manor house of Nyemo Sands.
Unfamiliar with the name of the householder, or with the etiquette of the area,
unable to enter, the travellers were blocking the outside door.
At that point, a very cocky young boy ran by, wearing a rope around his waist.
The boy began to talk with them like a magpie.
"I wish to ask the boy for information," said the king.
So the ministers took him in front of the child,
and the king asked his questions: "Is this the dwelling of Hedod of Pagor?"
"It is what it is. Now ask something else! Go on!"
"Do you know Drosa, the Lady of Branka?"
"Whoever knows her knows her. Now find the clue! Go on!"
"Whose son are you?"
"I am my father's son."
"The name of your father and mother?"
"The name they are called by."
"Your own name?"

"The name I am used to."
"Where do you live?"
"In my house."
At that the king, highly satisfied, said to him: "Enough of that!
Bow down to me!"
"First show me how," said the boy.
After he had been shown, the child made a salutation, and
the king stroked the boy's head with his hand.
"This is indeed the child the Guru spoke of:
fortunate signs, favorable marks, and intelligence."
Then he turned to him: "Will you follow me?"
"If I am able to go, I will ride behind you on the horse!
My father carries the beer, my mother the oil.
When we get back home, I say 'Father! Mother!
Beer makes words flow; the lamp chases away the shadows'."
Having pointed out his house, the child was mounted on horseback
and then, in the middle of twenty footsoldiers, sent on ahead.
The king, the ministers, and five men stayed behind and waited.

Soon Hedod of Pagor arrived.
He invited the king, the ministers, and their following to his house;
a great fire was lit, and two kinds of beer were served.
"Why has the lord chosen to come here?
Did the lord king merely wish to visit, and nothing more?"
"I came to ask for your son.
Without more ado, give me this child!"
In their consternation, father and mother began to weep.
"He is our only child, he is all we have.
He is not yet eight years old. What do you want with him?"
Then the lord king declared:
"Others, in attempting to arouse Tibet, will not know how to make translations.
Let him learn, and he will write the Tibetan version of the Dharma.
Padma the Great Master has foretold this:

Only this boy of yours will succeed."
Hedod of Pagor breathed deeply:
"We are old; he is all we have to love.
Even if he goes to India, no matter where he goes,
he is not going to translate the Dharma at the age of eight.
Do not ask this thing, I beg you!" And he prostrated himself before the king.
The king rejoined: "Though the boy is very young,
there is no gift to equal him.
Let me have him as a present when I leave!
I know what brings joy and grief to aged parents—
but there is no one else but this child.
If he is not given to me the task cannot be done!"
Thus the boy was given, and the father and mother accompanied him,
having been offered any place of residence they could wish for in the central province.
After an examination of the region and of the air they decided, "Yarlung is the place!"
So the parents settled at Rogbartsa in Yarlung.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the sixty-ninth canto,
Vairotsana as a Youth is Invited by the King to Become a Translator
Sealed Oaths



CANTO 70

The Dharma Is Translated by the Two Gurus and the Three Lotsawas

Gangjag Tangta was taken to Samye Monastery,
and placed under the care of the Guru and the Abbot.
For seven years he received the three white sustenances and the three sweet ones,
was initiated into the methods that bring wisdom,
was given the spells that stimulate the intelligence,
and acquired an erudite way with the words used in translation.
The king then dispatched messengers to summon
Kawa Paltseg of Kaba and Chogrolui Gyaltsen of Chogro,
who had learned the words used in translation, also on an erudite level.
The king invited the two Masters to the temple of the Translators, in Samye Monastery.
Guru Padma seated himself on a golden seat,
and the great Bodhisattva Abbot on a seat of silver.
To left and right, on the seats with divination tables before them,
the lotsawas were seated, with Vairotsana at their head.
In their middle was seated the king himself.
To each of the two Masters the king presented a golden mandala,
a cubit in measurement, made of turquoise flowers and gold,
and then presented to the three lotsawas a circlet of precious stones.

Bowing down to them, he called upon them to expound the Dharma:
"Emaho!
To the two who left India, the country of the Dharma,
to come to Tibet, a sun and moon, a twofold dawn,
I make the request that they define the delineation of the Texts and
the Formulas,
and I ask the three lotsawas to translate these into Tibetan."
And he heaped flowers on them, and a full basin of gold dust.
Then Guru Padmasambhava,
from the end of the ox year to the beginning of the tiger year,
expounded the external Formulas, the Caryā, the Kriyā, and the
Yoga Tantras
which had been translated by Chogrolui Gyaltsen of Chogro.
He also expounded the Three Inner Yogas
which had been translated by Vairotsana.

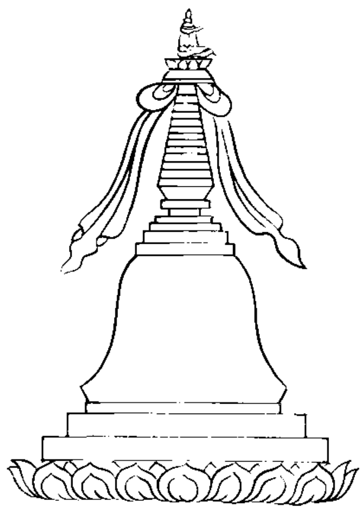
[There follows the names of various texts which were translated.]

sku rim phyi skongs rgyal po'i mdo bcu bsgyur
shes rab snying po zab mo lta ba'i mdo
'da' ka ye shes nges don sgom ba'i mdo
bzang po spyod pa rgya chen smon lam mdo
rdo rje rnam par 'joms ba khrus kyi mdo
byang chub ltung bshags las sgrib bshags pa'i mdo
gtsug tor nas byung gdugs dkar zlog pa'i mdo
gsang bdag gos sngon can ni bsrung ba'i mdo
mgon po tshe dpag med pa tshe bsrid mdo
nor gyi rgyu nam longs spyod spel ba'i mdo
yi ge gcig ma snying po'i mdo rnams bsgyur
nang gi skongs su na rag cha lag dang
gsang ba'i skongs su bsnyen bsgrub cha lag bsgyur

Then, in response to the king's repeated prayers,
Padma explained to him, by memory and without any mistake, the Tantras.
As month followed month he fulfilled his promise, he shook the depth.
The period of the king's life being forty-six years,
he prolonged it for another thirteen years.
And since there exist many methods for translating the texts,
Padma checked the Sūtras which had many doubtful passages.
And he let the king slake his thirst on the United Precepts, that ocean of the Doctrine;
he translated one hundred and thirty-eight different sacred texts.
While the calm Diamond Plane was dominant,
he translated the *bDer-gshegs 'dus-pa brgya dang sum cu lnga*,
and one hundred and one collections of the external Formulas.
The eight parts of the *sGyu-'phrul* were drawn up, the *Don rdzogs 'dus* was affirmed.
In his mastery as translator of the Mantras, he resembled a rising sun.
After that, the Bodhisattva Abbot
and the venerable Yeshe De, a unique being with many names,
translated in their entirety the Discipline, the Āgamas, the four basic Āgamas,
the text of the *Śatasāhasrikā*, the *Ārya-maitreya-paripṛcchā*, the text of the *rTag-tu ngu*,
and three parts of the Law of the Sūtras, both unabridged and abridged.
And they translated fifteen sections of the *Laṇkāvatāra-sūtra*,
thirty-five from the *Ratnakūṭa*
two hundred and eight from the *Avataṃsaka*, one hundred and twelve from the *Parinirvāṇa*,
and the Sūtras concerning *las-'bras* and *drang-don*.
Kawa Paltseg of Kaba, taking the external Formulas,
translated in their entirety six and five Tantras of the Rites,

four Upayātantras of Conduct,
and the division of the Yogatantra.
Three hundred sections of the great canonical treatises remained to
be translated.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava.
this is the seventieth canto,
The Dharma is Translated by the Two Gurus and the Three Lotsawas
Sealed Oaths



CANTO 71

The Gathering of the One Hundred and Eight Translators

Now upon reflecting, the lord king
resolved to establish for Tibet
all the numerous precepts declared by the two Masters.
And he thought that from among the best in intelligence and courage
it would be well to look for a hundred and eight.
From the four corners of Tibet under his power,
from among the boys from eight to eighteen years of age
who were without flaws in the body, without bonds of the mind,
he gathered all those of clear, prudent, and alert thought.
This caused the parents throughout the Tibetan regions, who had sons with pure judgment, to become alarmed.
Numerous were the terrors of the road leading to India,
and India itself was plagued with fever, impure water, and the great jaundice.
Many youths secretly bribed the agents of the king; others escaped at the frontier;
those attached to their native land did not undertake the journey.
But there were those who even gave up their inheritance to go to India.
Only the intrepid made the journey to India:

Trisher of Ba of Yarlang and Saṃshita,
the chief of Khon, Luwang Sungwa and Sebtsan of the district of
Zhang,
Khongleb the military count and Ratna the translator of Ba,
Rinchen Chog the reverend of Ma, and Yar Lhabu,
Jñāna Kumāra and the great Nyag of Chog.
Yonten Nyingpo and Legchin Nyima,
Tsemang of the district Denma and the Ācārya Salay,
Mulakoṣa of Branka and Tirlen of Bas,
the reverend of Nyang, Gocha the man of Sha and Ānanda,
Namkhay Nyingpo the master of Nubs, and Gyalway Lodro of Bre,
Palgyi Senge of the Great Langs and Vīryarāya of Rugyong,
Ebag the Uigur and Kunchog Jung of Langro,
Namkhay of Dranba and Gyal Changchub the Himalayan,
Mitra of Chisha and Prabhākara of Khungtsun,
Yigso of Khyungpo and Gyalchog Yang of Nganlam,
Sangyay Yeshe the Reverend of Nubs, and Selnang of Ba,
Yeshe Wangpo the translator of Ba and Pelyang of Ba.
Yeshe Jamyang and Peldor of the Valley of the Spirits,
Gocha of the land of Nyang and Gyal Changchub of the Tree
Mountains,
Pelye the Mongol and the Ācārya, Yeshe Yang,
Jñānadevakośa and Chodrub of the clan of Gos,
Muktika of Branka and the lotsawa Kichung,
Palgyi Wangchug of Obran and the one from the low country,
Maykol,
Metog Changchub Bar and Yulkong of the Valley of Spirits,
Jñāna Yeshe the Reverend of Zhang and Yarje Tseg,
those of Nanams, Dorje Dudjom and Yeshe De,
Śākyaprabha and the Doctor Dharmaśrī,
Dewa Samadhi and Dewa Changchub,
Kawa Paltseg of Kaba and Chogrolui Gyaltsen of Chogro,
Vairotsana and Chokyi Lhunpo,

Legdrub the Reverend of Tsangs and Peljor Lhadawa.
All those and others, up to a hundred and eight journeyed to India and became master translators.
Now King Trisong Detsen, having accomplished as a preliminary the propitiation of the images,
wondered if in Tibet the three vows could be observed,
and he invited the Abbot to the pavilion of the ablutions.
The man of Ba, Selnang, Pelyang, Gyalchog Yang,
Peldor of the Valley of Spirits, Rinchen Chog of Ma, Gyal of the Three Mountains,
and the erudite Vairotsana were the first to be ordained by Śāntarakṣita—
and these select seven received the rank of hierophants.
Later, Namkhay Nyingpo, Ebag the Uigur,
Vīrya of Rugyong, Palgyi Senge of the Great Langs
and Gyalpay Lodro also received the vows.
And upon them were devolved the honors of the pontiffs.
To the select seven and the five bhikṣus the king instructed:
"Put on the crown of jewels
and in the bronze cup take the drink of the gods!
In order to propagate the Teaching of the Texts and the Formulas
you, from this barbarian land of the kingdom of Tibet,
are being sent from among us into India to retrieve the Dharma.
Here are seven golden bowls and nine measures of gold;
take them with you and translate the Dharma for Tibet."
Thereupon, he sent them into the land of India.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the seventy-first canto,
The Gathering of the One Hundred and Eight Translators
and the Dispatch to India
Sealed Oaths

Portfolio Four

THE MANIFESTATIONS AND DISCIPLES OF PADMASAMBHAVA



Plate 23

PLATE 23 Guru Padmasambhava is known by many names. Here his manifestation is known as Tsokyi Dorje, Vajra of the Lake. To his left and right sit Yeshe Tsogyal and Mandāravā. Above is Samantabhadra who is flanked by Vajrasattva and Garab Dorje. To the top left and right are Amitābha and Avalokiteśvara. Beneath the guru's lotus seat are Dorje Dragpo, his inner manifestation, and Senge Dong Chenma, his secret ḍākinī manifestation. Below are the Bodhisattva Śāntarakṣita and King Trisong Detsen.

PLATE 24 Padma, seeking to find a doctrine which would be easily explained and immediately efficacious, travels to the highest heaven. There Vajrasattva reveals to him all sound as mantra, all appearance as enchantment. Learning the Tantras of the Mahāyoga, Padma contemplates the truths blended into one, meditates upon the three samādhis, activates completion through ritual, and obtains the ninth stage. He here receives the name Urgyan Dorje Chang, Holder of the Vajra from Urgyan.

Above sits Hūṃkara who instructs Padma in the Heruka Sādhana of Yangdak Thug. Below is Gyalway Lodro, and to the bottom right is Ngomse Od. Above is Shelkar Dorje Tso, a disciple of Padma who surrendered herself to the stream of devotion. Namkay Nyingpo is seen flying above.



PLATE 24

PLATE 25 Padma, as the Bodhisattva Sumitra, travels to India where he receives ordination from Ānanda who teaches him the Sūtras of the First Turning of the Wheel: the four truths, the twelvefold chain, the teachings of the Abhidharma, and the Vinaya. Padma then learns the teachings of the Second and Third Turnings. Having learned the Fourth Turning of the Wheel, he becomes known as Guru Shakya Senge, the lion of the Shakyas.

Above the central figure sits Rongbu Guhya who taught Padma the Heruka Sādhana of Mamo Botong. Below is Shudpu Palgyi Senge, and to the bottom left, Palgyi Wangchug. Above is Yeshe Tsogyal and above her is Prince Mutig Tsanpo.



Plate 25

PLATE 26 When Indrabhūti, the King of Uḍḍiyāna, brings the lotus-born child to the royal palace, he proclaims him as son and heir. The new king rules with wisdom, the country prospers, and the king excels in all endeavours. Indrabhūti arranges for Padma a marriage and Bhāsadharā becomes queen. For five years the Prince enjoys life as King of Uḍḍiyāna and he receives the name Padma Gyalpo, the Lotus King.

Above Padma Gyalpo sits Vimalamitra who instructed Padma in the Heruka Sādhana of Dudtsi Yontan. Below is Dorje Dudjom and at bottom left is Dranpa Namka. Above is Gyalway Choyang and flying on a rainbow is Yeshe Yang.



Plate 26

PLATE 27 Padma travels to Zahor where Princess Mandāravā entreats him to preach the Dharma. False rumors spread and the King of Zahor attempts to have Padma burned alive. When the king investigates the funeral pyre, he finds that a rainbow has enhaloed the site, a lake has formed, and seated on a lotus in the center of the lake is a child of eight years attended by maidens the likeness of Mandāravā. In remorse the king prostrates himself to Padma who succeeds him as king and Padma receives the name Padmasambhava, The One Born from a Lotus.

Above sits Dhanasaṃskṛta, Padma's teacher of the Heruka Sādhana of Purba Trinlay. The figure below is unidentified. To the bottom left is Trisong Detsen seated in the mandala of Samye Monastery. Above is Sange Yeshe and soaring above is Yeshe De.

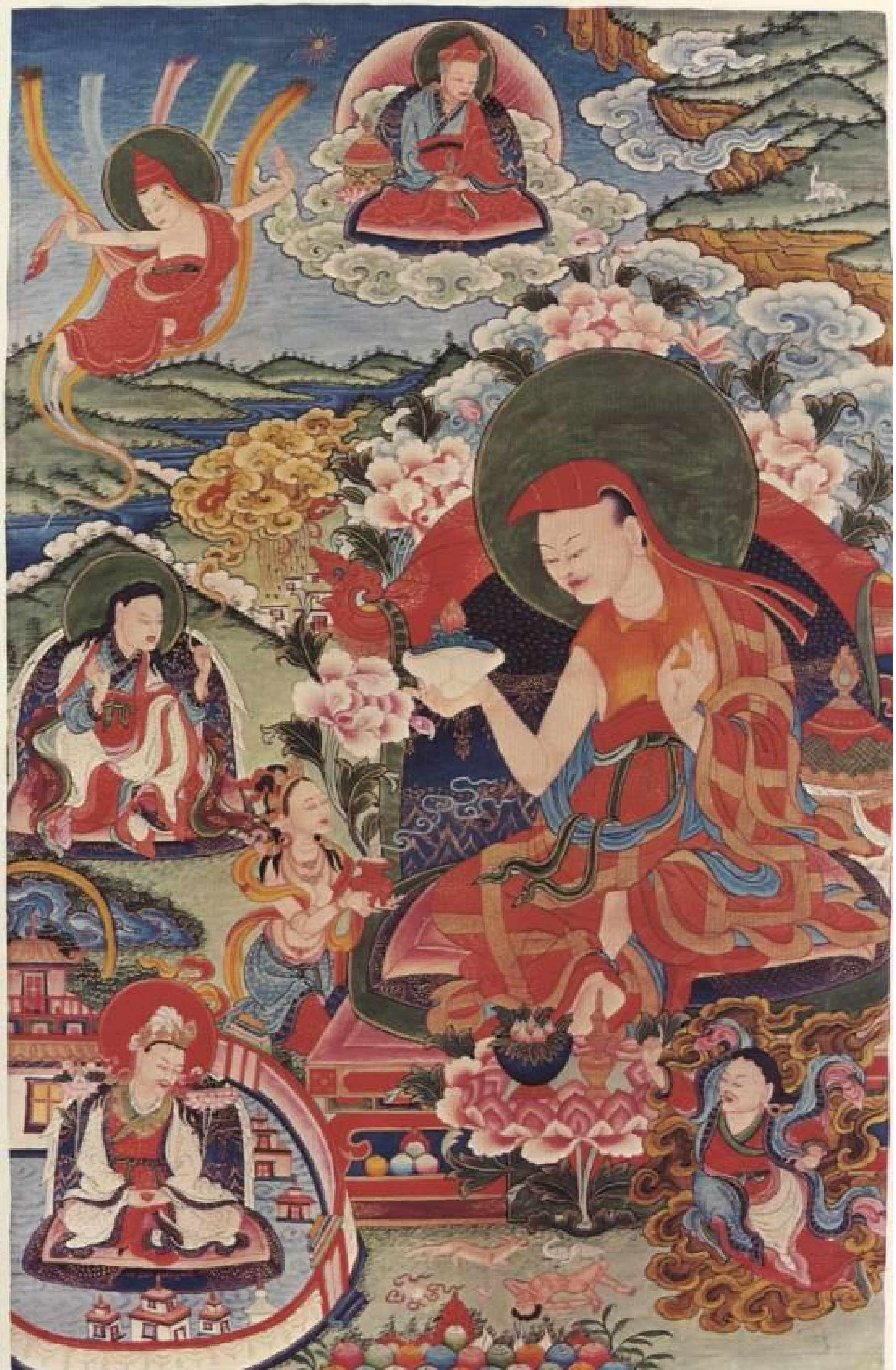


PLATE 27

PLATE 28 When Padma was dwelling in the cemetery Radiant Beatitude, in Kashmir, a hungry man, having killed a Bonpo over a dispute about a cow and a gong, was sent with the corpse to the cemetery where Padma dwelt. Padma attempted to teach him the Dharma but the hungry man, resenting the guru, cheated in return for Padma's help. Thinking himself unresponsible for his actions the man left the cemetery to rejoin his family. In order to feed his family with the fruits from trees in the cemetery he attempted to return and was devoured by wild animals. The people realized what was happening and the guru received the name Lodan Chogsed, The One Having Supreme Understanding of the World.

Above sits Mañjuśrīmitra (Jampal Shenyen) who taught Padma the Heruka Sādhana of Shinje. Below is Konchog Jungnay and to the bottom right is Sogpo Hapal. Above, extracting nectar from rocks, is Yeshe Zhonu and above him is Tingzin Zangpo, a disciple of Vimalamitra and good friend of Trisong Detsen.



Plate 28

PLATE 29 In the cemetery of Bodies' End in Baiddha, Padma dwells among the crematory fires where the bhūtas bear cadavers, flesh, and melted fat. There also dwells the god with the body of a yak, the head of a lion and the legs of a serpent who carries a trident with a cadaver banner. Padma, with his back against the Mount Potala Stūpa made of precious crystal, teaches the Dharma to the ḍākinīs for five years. Here he gains the name Nyima Odzer, Rays of the Sun.

Above sits Ludrup Nyingpo who instructed Padma in the Heruka Sādhana of Padma Sung. Below is Drogmi Palgyi and to the bottom right is Yudra Nyingpo. With a bird is Kichung Lotsa. The figure above is unidentified.



Plate 29

PLATE 30 In the cemetery Pile of the Worlds in Khotan are a self-rising stūpa, venomous serpents, swine, and birds who feed on the flesh of children, creatures who devour others, boars vomiting skeletons, exhausted genies who take refuge, sparks like fireflies, creatures of the tombs who take various forms, a makara upon a white pig with a cadaver saddle, and the lady Kālī devouring human hearts. Here for five years Padma teaches the Dharma to the ḍākinīs and receives the name Dorje Drolod, Vajra Comforter of Beings.

Above sits Śāntigarbha who taught Padma the Heruka Sādhana of Mopa Dragnak. Below is Kawa Paltseg and to the bottom left is Dranpa Tsemang. Above is Vairotsana and resting aloft is Gyalwa Changchub.



PLATE 30

PLATE 31 In the cemetery Many Mounds Self-Formed in Nepal, in a stūpa, dwells the great lamia Kaśmalī. Surrounding the stūpa are funeral birds, sepulchral creatures, a cremation fire, ghouls brandishing skeletons, and creatures of the tombs. A flashing cloud of airy regions lifts heaps of men, fire, skins, and pulverized organs; a yakṣa vomits tigers, wolves, and other wild beasts. Here Padma subdues the eight classes of gnomes, reduces the three worlds, subjugates the three domains, and turns the Wheel of the Dharma for five years. Here he is named Senge Dradog, Who Teaches with a Lion's Voice.

Above sits Prabahasti who instructed Padma in the Heruka Sādhana of Purba Vitotama. Below is Palgyi Wangchug and to the bottom right is Palgyi Senge. Above is Ma Rinchen Chog and among the mountains is Palgyi Dorje.



PLATE 31

CANTO 72

The Meeting of Vairotsana of Tibet with the Twenty Five Great Pandits of India

Having departed earliest, the first two men to reach India
were Vairotsana, endowed with a noble spirit,
and Legdrub, the son of Telen, chief of Tsangs of the Cliffs of the South, the first one of Tsangs who had a pure mind.
Though Legdrub was only twenty-five, he was already an accomplished meditator.

After two months they arrived at Chan Trang, a village of beggars.
Because one of their men had killed an envoy for gold,
Vairotsana performed an illusion:
a precious stone in a basket
was transformed into an iron razor.
The watchman of the village, Kumāra, was stupefied. Vairotsana then said:
"While attempting to kill Legdrub, a man of the frontiers was changed into a lynx."
Vairotsana chanted:
"For this body, like heaven's brightness,

to be or not to be killed, to die or not: neither exists.
If you cut off this life, wickedness returns to you.
So take this illusory golden powder,
and guide me on the roads."
Taking the case of golden powder,
the watchman of Trang, most joyful, showed which roads to travel.
Now Vairotsana came to the Diamond Throne,
then searched like a dog through the countries of India,
asking of every man met if he were learned in the Holy Dharma.
He succeeded in discovering twenty-five learned Indians:
Pravarta and Śīlendrabodhi, Jinamitra and Jñānasūtra,
Ānanta and Surendrabodhi, Dharmaśrī and Dānaśīla,
Candragomin and Pañcajñāna, Kanaka and Śākyaśrīprabha,
Vimalamitra and Guhyabuddha, Āryadeva and Kamalaśīla,
Dharmakīrti and Śāntideva, Śrībaladhara and Citramani,
Śantigarbha and Śilamañju, and finally Buddhagupta,
all twenty-five compassionate and free from anger.

Here is the sketch of his meeting with the great pandits:
He would send a message by a water bearer, and having no answer,
he would send these words traced on a palm leaf:
"Mahākāruna, Buddha, Dharma, Saṇgha, Jñāna Namoya
Bodhisattva, Kāruna, Samaya, Jñāna Garbha, Kuru Bhasamani."
Thus he wrote and the erudite ones interpreted:
"Heroes of the Awakening, O Thou Noble of the Nobles,
manifesting merits of the six classes of being, you wear a man's body.
Flaming gems, you are the riches of the Three Baskets.
Having the highest power of compassion, you are like the
Wish-Fulfilling Gem.
Body which is like a shining all-pervasive sun,
taking birth you take on the body of a man:
the Tibetan bhikṣu's manifestation is weak; therefore,
in order to wipe out my faults, I worship
the Precious Jewels, often circumambulating them.

When one dispels the shadow, heaps of merits are created;
if compassion is not born and if prayer is not pure,
the Noble One prolongs his sojourn with the living.
With his profound Face of the Sun, the Noble One distills his power.
May the Master deign to take me in the nets of his mercy!"
Then the answer sent would be like this:
"Samaya, A pāramitā Jñāna."
And Vairotsana interpreted:
"Because of a great vow made previously, if you urge me,
I am powerless not to meet you and make you welcome.
It is the Tathāgata who is the soul of beings;
even a cannibal has the potential to be a Buddha.
The beings of the six destinies will become the equals of the Buddha.
In the Noble of the Nobles you will find the Master.
In the supreme precious Jewels, objects of adoration,
even seeing such praise, will produce merit. In verses of vital substance,
I have the necessary courage.
To yield has been hard, but I am in the highest joy!"
And little by little, comparing their knowledge, he discerned whom
to meet.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the seventy-second canto,
The Meeting of Vairotsana of Tibet
with the Twenty-five Great Pandits of India
Sealed Oaths



CANTO 73

The Acquisition of the Winged Feet by Vairotsana in the Place of the Grass with Iron Stems

Now Vairotsana gave a golden bowl and powdered gold
and related, just as it is, the story of the king
of Tibet:
"The great Bhikṣu Bodhisattva
and Padma the Enchanter, in Tibet,
have by the law of cause and effect
made clear the Two Doctrines of the Buddha.
The law of cause and effect is not enough for King Trisong Detsen,
so he has requested that teachings be drawn from everywhere.
He would be most happy if you would keep him in mind."
Now the great pandits, one after the other, set forth the Doctrines of the Dharma.
Legdrub, in his impatience, soon left for Tibet, saying,
"Before my mother dies I wish to explain the Dharma to her."
But on the road he was killed by wild animals.
Vairotsana, who remained in India, applied himself to the study of the Dharma.
To his master's question, "Are you not satisfied?" he replied, "No."
And, with a pillow under his arm, he lay with his face against the earth, immovable.

"Are you sick?" "Yes," he replied. "Where?"
And Vairotsana sang this song of the four sicknesses:
"Not finding what I envision, my mind is sick,
Unsatisfied with what I experience, my mind is sick.
Not understanding all that I hear, my mind is sick.
And not knowing the Thought of the Great Perfection, I am sick.
I beg a remedy for these sicknesses."
The master, joyous, said, "If I teach you everything,
what will you destroy that will come forth no more?"
Then Vairotsana uttered that chant of the ten deletions:

"The viewpoint of impartiality
will wipe out the narrow path of discrimination between samsara and nirvana.

Meditation on the Buddhas of the Three Times
will wipe out the narrow path of both excitement and passivity.

The spontaneous Triple Body, the fruit,
will wipe out the narrow path of not understanding the meaning of symbols.

The spontaneous effortlessness of the Great Perfection
will wipe out the narrow path of that which is devoid of true meaning.

Integration in the field of action of the Buddha
will wipe out the narrow path of the power of the chalice of initiations.

Activity which ceases to reject or accept
will wipe out the narrow path of both desire and zeal.

The one who does not travel the road
will wipe out the narrow path of both the scholars and the preceptors.

The sharp completion of spontaneous knowledge
will wipe out the narrow path of strong predispositions.

The teachings of the Atiyoga
will wipe out the narrow path of disunion.

Vairotsana for all beings
will wipe out the narrow path of all travelers on the way."

Thus he spoke, and the master, fully satisfied,
explained to him, in addition to the first books, the marvelous Thought of Awakening;
then he taught the Sūtras, their texts, their aphorisms, their commentaries,
then, source and derivatives, he taught the *Sems sde* of the Atiyoga.
And he explained the *'Khor-ba rtsad gcod rgyud* of the Atiyoga,
then the *rGya-mtsho glong*, the *Dang glong*, the *Khra glong* and the *Nag glong*.
And he gave him the spirit of the initiation, as well as many teachings of the *Man ngag*.
Vairotsana retained what he understood, and what he had not memorized
he wrote on palm leaves, thus giving them a more permanent form.

Now, as he was thinking of returning to Tibet,
his Guru said to him: "Your friend Legdrub has perished;
you also might go to your death. Achieve the Attainment of winged feet."
Therefore, Vairotsana addressed himself to the master of winged feet, Kumāra.
In a place where there was a grass with iron stems,
he made the triple oath of the running water, of the iron mule, and of the horse's foot.
The people of the country asked: "What are you doing here?"
And in reply Vairotsana chanted,
"I am the lotsawa Vairotsana.
The depth of the Dharma is pure like the imageless heavens.
From the heart of the sphere of indissoluble beatitude

I have acquired this marvelous, astonishing body.
The celestial space comes from the sphere of the pure Dharma.
And to speak of what is needed in the world:
the immaterial ground of Being, Great Bliss, by a single stroke perfect;
like the empyrean is the thought of the pure Awakening.
From the firmament of knowledge rises the sun of Compassion—
I have attained the thought of the Conquerors of the Three Times.
The letter 'A' being one and the same as the uncreated and the absolute,
it has no other meaning than that of realization.
'A': the nature of the absolute and the uncreated;
like uncreated phantoms arise the various needs,
it is from 'A' that the meanings of them come—
the only possessions I need are the Teachings of the Sages,
as masters, I have the twenty-five pandits,
as a following, I have the eight classes of spirits.
As a wife, I have Samantabhadrī.
As friends, I have divine mothers and ḍākinīs.
As a horse, I have the mind's eight accumulations.
The only son I have is the knowing of knowledge;
the only god I have is the meaning of my own mind.
The only force I have is the uprooting of the three evils.
Dwelling I have not. Make me one this evening!"
When he had spoken, the crowd which had come together was deeply contented.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the seventy-third canto,
The Acquisition of the Winged Feet by Vairocana
in the Grass with Iron Stems
Sealed Oaths

CANTO 74

Having Attained Winged Feet, Vairotsana Is Impeded in Returning to Tibet

Equipped therefore with winged feet, and with all necessities,
Vairotsana came to Kośacandanadvīpa.
The king at that time, Rahula the Bald,
paid homage to him with the gift of a rosy cloth:
"Monk of Tibet, quote and explain
this Dharma which is called uncreated!"
And Vairotsana, having dressed himself in the rosy cloth, chanted:
"I, Vairotsana, am the Illuminator.
Having understood the Sun's actions, which brighten everything
for all the types of beings,
I have faced sixteen tests.
The illusory body having been abolished,
the compassion of the master has risen for me.
As I make the light to shine for all,
I call myself the Illuminator
and I am equal to my name.
The sphere of the Dharma, like heaven, is pure perfect depth.
Without even having become a Buddha,
borrowing the words of the Master, I will explain:
May the king meditate in his heart and listen a little!

The thought of Awakening, which is imageless,
free from both subject and object,
having abandoned the labeling of words—
that is unwavering clarity.
It is the sphere of the uncreated Dharma.
If one meditates on the infallible essence
one will take on no further future births."
These words pleased the monarch,
who offered him a golden image of the noble Maitreya.

Now, when Vairotsana was on the point of departure for Tibet,
king, ministers, and pandits had dreams of ill omen.
At Śrīnālanda of the town of Kapilavastu,
they met to look into it and to cast lots:
"It is the time to carry to Tibet
the Teachings of the Texts and the Formulas;
but only those lower than the Great Perfection,
and higher than the Vehicle of the Listeners."
But having already sent all the teachings with Vairotsana of the winged feet, they forecast death.
They sent the Master of the Winged Feet to Vairotsana.
Instead of killing him,
he revealed to Vairotsana the dreams of the seven scholars:
"Oh!
Friend promised at the Awakening, listen!
Listen to what King Kukurādza has said:
'The Sovereign Vehicle is the precept of Great Bliss,
The Diamond Vehicle is the unexcelled meaning of the precepts.
In a single life this Doctrine obtains fruit.
But the secret initiation is closed to the understanding,
and it appears to me in this way:
The sun is impartial to all.
I dreamed that there are, incarnating among the Bodhisattvas of the eighth level,

two freed from faults, who have yakṣa heads.
Having come to India,
they are carrying back the sun between their eyebrows.
Has the initiation of the Diamond Throne been lost or not?
Let the pandits listen to the sound of winged feet.' "

After this speech Kumāra stood before him and said:
"The Goal is reached; it is proper to advance."
And he explained about the dream that the gems of Mañjuśrī were being carried away,
the dream that the eye torn from the Mother Substance was being carried away,
the dream that the heart torn from Śrī Siṃha was being carried away,
the dream that the Tree of the Awakening was being carried away to Tibet,
cut down by Ānanda; all that and the rest.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the seventy-fourth canto,
Having Attained Winged Feet,
Vairotsana is Impeded from Returning to Tibet
Sealed Oaths



CANTO 75

Vairotsana's Teaching of the Dharma Is Slandered

And Vairotsana replied:
"Born a man, I have raised myself by another birth.
A pure vow has opened for me admission to the Indian land.
Attainment has permitted me the miracle of winged feet.
Worship of the lama has won noble lineage for me.
Faithful to my oath, I have been able to fulfill my quest;
purified of faults, I have taken the advice of the sages.
by all the sure sources I have been led to the Doctrine;
with my needs fulfilled, I sought a spiritual friend.
My parents gave me the life of the body, my friend that of being.
By friendship with you, I have won the true Awakening.
In the kingdom of Tibet the night of ignorance will be dispelled,
and maturity will thus arise for the benefit of salvation;
may the root of good be blessed with Kumāra!
Now that I have the wings on my feet I am going to depart.
As far as Nepal let the exhorting friend accompany me!"
Thus he spoke and offered a golden patra.

Now Kumāra went back to Chan Trang
and paid the guide of the village for his services.
"Should a swift runner come asking questions about the Tibetan pandit, say:

"I have not seen him. Perhaps he ate yakṣa meat and became invisible
I have only seen a cattle-driver who just now returned to Tibet!"
Now Kumāra, being sworn to his friend, hastened to Kapilavastu,
and told the king's men:
"The Tibetan pandit has been killed; your runner has been notified.'
To the questions, adequate answers were given about Chan Trang.

Soon Vairotsana reached Nepal.
To the holy monastery of Shanku he offered a golden icon,
and presenting the gift he chanted:
"Conqueror of the Three Times, non-contributor to the causes of
offense!
By the principle of mercy the earthly sojourn reminds us of heaven
and the mercy of the Master is impartial.
The path of rebirths is as boundless as the sea.
In order to dry up this sea, in his compassion may the Conqueror of
the Three Times be patient!"
After this chant, he gave the noble icon as a gift.

Now, on the road from Tibet,
the sister goddesses of India caused it to snow
and sang this song, unravelling the true from the false:
"Buddha of the Three Times, spiritual essence,
without birth and without death you are.
Worthy and of noble spirit,
to make the sun of the soul to shine,
moved by a good golden thought,
between Tibet and India you faced sixteen tests while seeking
initiation:
one more will not stop you.
If our words are true, take away this snow!"
And the sisters, under the form of rosy goddesses
revealing themselves among the clouds, undertook to serve him.
When Vairotsana arrived at Samye Monastery, the king himself

was camping there under tents of samite.
Vairotsana met him and gave him the news of his journey.
Satisfied, the king, skirting the camping ground to the north, took him to his tent.
The monarch, with reverence, received from him the Holy Dharma.
Vairotsana then advised him not to listen to the calumnies of the envious ones of India.
Happy to have the Holy Dharma, the king
invited him to cross the threshold.
Raising him above the subjects, he made of him a great pandit.

On one of his palfreys, a steed with fiery mane,
the king put a saddle of acacia wood and a rug of tiger skin,
a golden bridle, and turquoise reins.
And bowing to Vairotsana, King Trisong Detsen said:
"See! In one evening you are a master.
Here is the steed with the mane of fire-sparks."
And Trisong Detsen presented to him the horse
with the saddle rug of spotted tiger skin
and the golden bridle with the turquoise reins.
When Vairotsana had accepted,
the king begged him to explain the King of the Systems.
To this request Vairotsana said:
"The King of the Systems is the vast sky.
If the king of all beings were sold like a horse,
the Conqueror of the Three Times would be ashamed."
He spoke thus and did not want to explain.
But after many presents of silver and gold, he was entreated again.

At midnight he began to recite the Doctrine of the Secret Formulas,
and during the day, he translated many Doctrines of the Sūtras.
Soon he had explained the Teachings of the *Man-ngag zab dgu*.
[In the Tibetan text there is here a list of the works Vairotsana taught—both of the oral initiations and the Tantras.]

de yang man ngag chos rnams gos dper blangs
nam mkha' che ni legs pa'i stod kur la
yul rnams kun la 'jug pa'i sham bu btags
khu byug dang ni rtsal chen phu dud la
byang sems don grub gong bas brgyan nas bshad
rgyud lung tshos la gshin rje'i gtam rgyud dang
rin cen 'od rgyud dbang bskur rgyal po'i rgyud
nam mkha' che la sogs pa'i rgyud lnga dang
rmad du byung ba kun byed rgyal po dang
mdo bcu dang ni rgya mtsho'i glong rnams bsgyur

And he translated the eighteen Tantras of the esoteric Formulas,
as well as the sixteen of the *Mahayoga'i rgyud.*
Vairotsana presented the oral tradition of the Dharma, the
Thugs-kyi snying-khu and others.
Thus explaining the Dharma, he said that he heard it in India.

Now the Indian pandits, aroused by thoughts of jealousy,
circulated evil rumors which sowed doubt in Tibet.
"The Tibetan monk has not found the Holy Dharma at all,
it is only a diabolic art which he is bringing back.
Tibet is suffering from it. Let the laws be applied!"
The Tibetans received these violent warnings with complacency.
But half of the royal ministers were of the Bon religion;
Bons and Buddhists were very jealous of each other,
and the king had, to the detriment of the Bons, helped the Buddhists.
So the Bon minister Great Bronze Tiger
and the Bon minister The Man of Lithiphra
called a meeting of the council, and this opinion was given to the
sovereign:

"This Ganjag Tangta of Pagor
did not find the Dharma which he was sent to acquire.
Of the two deputies, Legdrub perished en route,
and the other brings back to us deadly black spells.

He is lodging in your palace, O Sire, with impunity.
Put this criminal impostor to death!
Let the laws of fire, water, and wind annihilate him!"
"Not true," said the King, "Your views arise from envy!"
But the Bon ministers accused again and again,
so the king promised that Vairotsana would be drowned.

A beggar was seized near Gyor;
they fed this half-starved man,
and put on him the hat, the robe, and the boots of Vairotsana.
At the monastery Samye, beneath the aqueducts, the sovereign made his summons:
"Kvai!
Call together my Tibetan subjects!"
And on this order they were assembled.
"The black sorcerer will be killed," said the king.
"Let him be thrown into the water!"
Before the crowd, but at a distance from them and higher up,
the beggar was placed between two joined cauldrons;
they sealed the lock with an iron nail and it was put into the water.
But ministers and subjects were distrustful and said:
"That Vairotsana is no more, swear it by the Chief of the Mountains!"
The King of the Dharma, Trisong Detsen swore:
"Vairotsana is no more: the rocks and mountains are witnesses!"
And the ministers were reassured.

However, the sage Vairotsana thought:
"For the one who is serving as ransom, here is the end: he is suffering greatly."

It was too much for his goodness and he made a great wish:
"May all the virtues cultivated by Vairotsana
spread into the country of the beggar!
May he be born, according to circumstances, into an incarnation of wisdom!
May there be in the place to which the beggar is attached
benediction, happiness, riches, and joy!"
The cauldron carried the beggar behind the castle of Olka,
and it was found there by one who was the owner of it.
"What is there inside?" He looked and a reverend appeared.
"My cauldron has made a child!" And he led him away to his house.
And Olka Gyugtang became the Village of the Beggar.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the seventy-fifth canto,
The Calumny Cast as Vairotsana Explained the Dharma
Sealed Oaths



CANTO 76

The Song Sung by Vairotsana upon Being Banished from Tibet

Now, fearing that Vairotsana might be seen,
King Trisong Detsen had built in one of his rest pavilions,
a wall of pilasters; four columns were placed at angles,
creating a room in which Vairotsana was installed.
An oil tax having been imposed on the people,
he was able to translate at night the Vajrayāna of the Secret Formulas;
during the day he translated the treatises of the Characteristics.
Precisely at this time the lord king
ceased going where he was accustomed to go in the evening;
the lady Tsepongza, Red Ornament, jealous,
thought that there was another woman.
She thus followed the king to his destination.
She saw him enter the pavilion carrying a hot meal.
Then she heard him reveal himself and heard his greeting,
and she heard the benediction spoken by Vairotsana.
The king, out of the corner of his eye, had caught sight of her,
and he was afraid that she would divulge the affair.
The queen pressed the female soothsayers: had the king seen her and would he drive her away?

At this time, when the king was going to the army, the bells would ring;
at mealtimes conch shells would be blown;
the sonorous gong would call the monks to the service;
and the beating of the great drum called the ministers to council.
Now Red Ornament beat the large drum.
Ministers from the outside and from the inside and great counselors assembled.
And to the assembled council the lady said:
"The one who was thrown into the water was a beggar—
the Black Sorcerer is hiding in an inner chamber.
He is for Tibet an evil which annoys me. Tell the prince to kill him!"
These words of Red Ornament had a motive.
Vairotsana was handsome, extremely handsome;
the lady had offered him a rendezvous and he had not accepted—
out of spite she was denouncing him.
Therewith the fourteen ministers of the exterior and of the interior
met the masters of deliberations.
Common people as well as court people, all were of the opinion: "The lady is telling the truth."

Lhasang and Lupel were sent as delegates to the sovereign:
"The people assembled in the plain of the willows and elms
have a petition for the monarch and entreat him to listen."
The king went among the people and the petition was presented.
The lords stammered:
"He says he is erecting a temple . . . but the men say that he is building misery.
"He says these are gods . . . . but they are of golden clay.
"He says he has translated the Dharma . . . . but he has only learned how to make the poison charms.
"He says they are superior . . . . but the lord is flattering the people.
"He has raised the parasol with fringes . . . . but the silk is torn.

"He says he has made a good law . . . . but the beggar was thrown into the water.
"He said it is a pavilion for shelter . . . . but it conceals the evil of Tibet.
"And the Dharma . . . . what Dharma? Death to the monk!"
Such words mortified the king.
"Of all the lotsawas of India and Tibet, Vairotsana is the greatest scholar!"
Ministers and subjects all repeated: "Death!"
And noisily throwing clods and stones, clapping their hands,
beating their breasts, staining their faces with dirt, they lamented.
The counselors Lupel and the others were consulted:
"If this monk, the peril of the land, is not killed,
he will abuse the king and exalt himself."
All of a sudden Vairotsana was dragged out into the open.
The king took his hand weeping.
At this instant the scholar Vairotsana
sang this song of the sixteen tests which he had overcome:
"With goodness Trisong Detsen
commissioned me to conduct the research of the Holy Dharma.
To carry, I have carried the golden patra as a test.
To walk, I have walked to the Indian country as a test.
To climb, I have climbed the path of precipices as a test.
To cleave, I have cleaved the snow tempest as a test.
To tend, I tended the final jaundice as a test.
To eat, I have eaten the many final dishes as a test.
To see, I have seen the face of the masters as a test.
To hear, I have heard the five forms of pure mind as a test.
To be given, I have been given the heart initiation as a test.
To understand, I have understood the knowledge of the subject matter itself as a test.
To find, I have found the fearful Formulas as a test.
To be answered, I have been answered by the noble Mañjuśrī as a test.
To obtain, I have obtained the goal of the winged feet as a test.

To put on, I have put on the woolen shoes as a test.
To be saved, I have been saved from death at Chan Trang as a test.
Inflicted now, death would be light for me.
To reach, I have reached central Tibet as a test.
Whoever esteems all that, may he have compassion!"

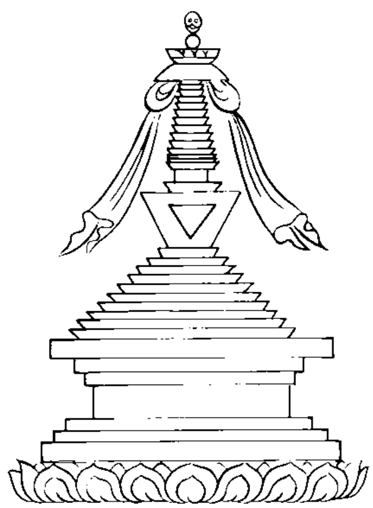
When he had spoken, the lord king said:
"Ministers and subjects, you are not at all like he is.
Remaining such as we are, we err in the round of life.
He will not be killed; he will be banished outside the frontiers."
The master was then put on a beautiful palfrey,
loaded with tea, with gold, and with silver. And he was led before a guard of honor.
To the query of where he wished to go,
the master said: "At the ravines of Gyalmo Tshawa
former lives find their retribution.
It is there that I would go."
The king honored him with camphor and other refreshing substances,
and followed by ministers and the court, accompanied him on his way.

From the mountain pass where the central district ends,
the master sang this song of the seven regrets:
"Śāntarakṣita, the abbot, came from Zahor,
the glorious Padma came from Uḍḍiyāna.
Vairotsana went to bow down to
the twenty-five great pandits of India.
After eight years, the lotsawas have taught in these confines,
and on fifteen occasions the study of the sixteen hundred texts has taken place.
The secret treasure of India has been penetrated; the Holy Dharma is translated into Tibetan.
Banished when I have, like the sun, chased the night from Tibet,
I leave feeling sad for the time

when my mind was opened to the happiness of understanding.
In order to choose fifteen men, fifty-seven were rejected;
after this, I traveled through India.
I have made quite white the kingdom of Tibet;
a Tibetan monk with eight virtues, banished,
I leave remembering with sadness
the time of the awakening of Tibet and the tour of India.
With imperfect language, only useful to the lotsawa,
in this kingdom of snow, high mountains and pure lands,
the amassed perfections of the Elect of the Gods
are like a flock of golden geese on the golden island of gems.
I, Hero of the Awakening, like an incarnation,
banished, solitary goose, in the ravines of Gyalmo Tshawa,
I leave thinking with sadness on the time
when I heard the Texts and the Formulas explained.
Although attainments wonderful for the common faculties have come to them—
secret ear, fresh eyes, and pure minds—the prince and the subjects
do not understand Sanskrit, the sacred language of India.
And I who founded a great temple, the college of the Dharma,
I, Vairotsana, the erudite one, banished outside the frontiers,
leave regretting the time which recalled the great virtue.
Having seen the people and the prince turn my white actions to black,
I remain exempt from pride, although accomplished in the Holy Dharma.
Since in spite of the goodness of the Buddha,
the powerful demon tribes, fortified by the chain of faults,
have put their corrupt thoughts into the hearts of the people and the prince,
I leave thinking with sadness on the time
when I brought together the pure Masters.
The sun of the Holy Dharma which had risen on Tibet
is extinguished now by the ministers and the queen.
I who experience the many Imperceptibles, but not death,

I, Vairotsana, go without desires and alone.
In the Essence Body I have understood the world, and have penetrated the Great Perfection.
I know the cause and effect of the three vows, and hold the meaning of the Texts and the Formulas.
Yet I am banished and, like the miraculous Gem,
I leave regretting the time when I had no following behind me."
He spoke thus, then looked toward the ravines of Gyalmo Tshawa which were to be converted.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the seventy-sixth canto,
The Song Sung by Vairotsana upon Being Banished from Tibet
Sealed Oaths



CANTO 77

Vairotsana, Exiled to the Ravines of Gyalmo Tshawa, Propagates the Doctrine in that Country

Now with sorrow and sight, the king said his farewell:
"The people are murmuring; I must separate myself from the pandit.
I shall ask him for three words of affectionate advice."
The master then, taking the hand of his sire, said:
"My life being safe, the prince will have good health.
I am making a pure wish for a prompt reunion.
In Kapilavastu of India
are two chaplains of King Indrabhūti,
Vimalamitra and Buddhaguhya,
the most learned of five hundred great pandits.
Invite them to Tibet; they will teach and will inspire the faith.
Send for them in time to assure the adherence to the Dharma.
Thanks to numerous other pandits,
all will change in favor of the Dharma and no more harm will come to pass."
He spoke thus and directed his steps toward the ravines of Gyalmo Tshawa.

Valleys, woods, and ravines—such is the land of Gyalmo Tshawa.
The inhabitants announced: "A man with the appearance of a Tibetan has come."

The son of King Dosher Nagpo, Prince Pelsher Tsanpa, gave the orders:
"To begin with," said the prince,
"let him be thrown from Tshawa into the ditch of reptiles!"
At the end of three days the people of the land came to see
and at that moment Vairotsana sang:
"O you of this country, sire and ministers, O nobles!
Fifteen men were chosen, making fifty-seven weep.
For the Doctrine of Buddha and the King of the Vehicles, this fruit,
twenty-five Indian scholars
gave the Precepts to the land of Tibet.
By misfortune, the high ministers
and Red Ornament, that stupid one, betraying her oath,
blackened me with calumny—casually, in the presence of the sovereign.
And here I am, a scholar among the Tibetans, sent into exile.
Because I bear on my monk's body
the Upadeśas which in a single life procure fruit,
and the powerful Formulas which master transgressors,
and the sacred Treatises, quite a pile of gems,
I beg that I be withdrawn from this ditch of the frightful reptiles."

Thereupon, King Dosher Nagpo said:
"The Tibetan king, the lord of the Kingdom of the Ghosts,
often acts in a base and most crude fashion.
For wives he takes the slaves of the frontiers,
for ministers of state those with the nine major faults.
For nourishment he has various kinds of human flesh;
his clothing is that of the people of the mountains.
For wealth it is stones he esteems.
If he is agitated, it is as a war chief and a chief of brigands.
As gods he serves the yakṣas and the rākṣasas;
as friends he looks for the worse ones: nāgas and demons.
When he observes at a distance, he does not see the sky.

This king of the ogres with a red face is greedy—
he is called Great Lungs and Bowels. As for you,
according to the advice of the nobles and of the ministers,
from the reptile ditch you will pass into the lice ditch.
But if, seven days from now, no army has appeared,
we will take your words as mistresses and carry them on our heads."

Therefore, he was withdrawn from the reptile ditch
and, in the ravines of Tshawa, he was thrown into the lice ditch,
full of human lice, dog lice, goat lice, sheep lice, bedbugs,
fleas, bird parasites, and stinging flies.
At the end of seven days the people of the land came to see:
the innocent one was shining like the fire of Phrom.
"Forgive us our wrongs!" they said and they were absolved.
Then Vairotsana chanted:
"Formerly, in a previous life,
I was born as a mongoose in this country
and I tore to shreds numerous serpents and toads.
This is therefore the note which has fallen due.
May this misfortune change my destiny!
Formerly in a previous life,
I was the bhikṣu Pūrṇa,
and in order to eat I picked up the lice from my robe.
This is therefore the note which has fallen due.
May this misfortune change my destiny!"
And the inhabitants recognized that he had been
the bhikṣu Pūrṇa in a former life,
and, invited to the royal palace, he forgave them.

Incarnation of the Goddess Śrīmati, Princess Yudra, Turquoise Voice,
lady of the cemetery of the yoginīs, addressed this song to him:
"Tibet is only a desert with a covetous king.
You, Hero of the Awakening, who know your past lives,
you have, for the good of beings, come to Jambudvīpa.

And, because the Chief of the Ogres with Red Faces,
the governor of Tibet and Tibet's black ministers
were not ready for the conversion, you have come here.
You are the Bodhisattva benefactor of beings,
having a double activity, touching the Awakening;
you have for the good of all made yourself everywhere the teacher;
of you, Hero of the Awakening, I ask pardon."
Having spoken, she bowed down before him like a falling wall.

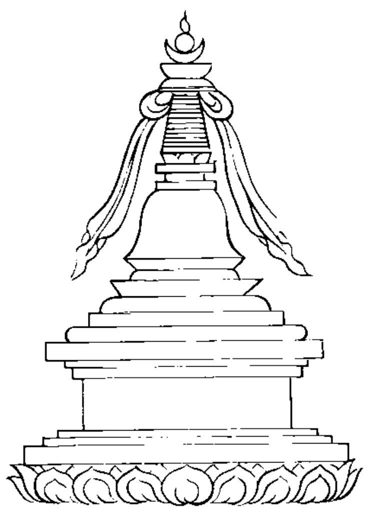
King Dosher Nagpo and his son
took on their heads the lotus of the sacred feet.
And Vairotsana spoke the Dharma.
"Alas, it is sad," he said.
"What has happened?" they inquired.
"In order that the king of Tibet might lend his ear
to the instructions of the Pure Ones without birth
I taught him what I could. Yet I was banished;
three of my companions dead, I greatly grieved.
But you do not act in the same way."
And as Trisong Detsen was dear to his heart,
in the eyes of Vairotsana tears flowed
which moved the king and the men of the court.
Then the master sat down by a divining table
and Yudra, the king's daughter, translated his words.
The king, presenting innumerable gold pieces, said:
"O Hero of the Awakening, benefactor of the six classes of beings!
You are teaching the Vehicle which converts each one on his own path.
Like the Gem of Wishes, your heart arouses what is lacking.
The thought of the invisible Conquerors is now in the palace.

To all the great precursors of the Three Baskets,
to the Three Bodies, alone perfect, the Conquerors of the Three Times,
to the Equal Ones who make only One, to the Protectors of beings,
I offer these flowers made of silver and gold.
By grace, having reflected, I beg them to cross the sea of existences,
and to capture me with the snare of knowledge and mercy."

Now he thought of the numerous translations to be made.
And there assembled all who in Gyalmo Tsawa had obtained bodies of men,
and Vajrasattva, from heaven spoke:
"STOMS STE STAMS STA STOMS STA THA."
But no one knew from whence came these words.
When people asked, in the extremity of the ranks, a little beggar said:
"It is Vajrasattva, speaking from heaven."
The little child knew. And he was asked: "Who are your father and mother?"
"My father and mother are dead. I no longer have any family."
"Let that one be taught the language; he will learn it quickly."
"And your brothers and sisters, your other relatives, who are they?"
"I have no family. There is no one else.
Give me food and clothing and a saffron robe; I would like to learn the language."
This child was then presented to the master,
who taught him the language of Sanskrit from high to low and waited.
And shortly after, the child was able to speak it.
The master wondered: "Who will be his interlocutor?" And at that
moment he recognized that Legdrub was now living again as a lizard.
He called him by his name and the other said: "A!" and discoursed with precision.
The child was named Yudra Nyingpo, and he was skilled in languages.

He translated by day the *Ratnakūṭa*, by night the Doctrine of the Secret Formulas,
and at midnight the Five Bodhisattva precepts.
What Vairotsana knew, Yudra Nyingpo knew.
And the land of Gyalmo, the regions both inhabited and uninhabited, were blessed without having been taught.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the seventy-seventh canto,
Vairotsana, Exiled to the Ravines of Gyalmo Tsawa,
Propagates the Doctrine in that Country
Sealed Oaths



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CANTO 78

The Acquisition of Attainments by the Five Bhikṣus Sent to India

On the order of King Trisong Detsen,
the five Tibetans who had been ordained
by the Bodhisattva, the Abbot of Zahor,
namely, Namkhay Nyingpo, Ebag the Uigur,
Vīrya of Rugyong, Palgyi Senge of the Great Langs
and Gyalway Lodro the Reverend of Bre,
had, after the honoring of the pandits
and the payment of a measure of golden powder, been sent to seek out the Teachings.
The five bhikṣus persevered, in various trials, risking their lives.
After arriving in India, they inquired about the meeting places
as well as of the names of famous siddhas—
Rolang Dewa, Happily Risen from the Dead, and Hūṃkara were indicated to them.
They came first before Rolang Dewa.
"The time," said this one, "has not yet arrived for me to convert Tibet.
But Kukurādza

by day, in the midst of five hundred bitches,
is explaining to them the Holy Dharma translated into canine language;
by night the bitches change into five hundred goddesses.
Inquire of him the union by the miraculous method!"
To the request for giving precepts he replied the same a second time,
adding: "Go to the park of the Golden Rock Ledge with the Birds,
seat of the great Guru Hūṃkara." Thereupon they journeyed to that place.

They met an elderly female, guardian of the house, who was drawing water;
they asked for information about Hūṃkara but received no reply.
They believed her deaf and repeated themselves, raising their voices,
but a servant by the name of Black said to them:
"You are questioning her in vain; she will not reply; she wants to remain silent.
As for Him, he is in the park Ledge with the Birds." Having paid Black with golden powder,
they penetrated a bamboo thicket, and found Hūṃkara, who was manifesting discontent.
"Here are evil demons from Tibet!" and, uttering "HŪṂ! HŪṂ!"
from his nose he projected luminous rays and apparitions of red coals.
The five bhikṣus fell on the ground in a faint.
Namkhay Nyingpo regained consciousness first and said,
"We are not evil spirits,
the king of Tibet has sent us to look for the Dharma and the Secret Formulas.
In this very lifetime, a Knowledge Bearer has come down to earth;
we need a teacher. We are offering this gold.
If we return without the Doctrine, they will deal with us severely—
may your goodness take us on." And they bowed down to him respectfully.
"Has the time fallen or not, that I convert Tibet?

I will be inspired by the Divinities of Knowledge."
And having collected his thoughts, he said,
"In a moment the time will be ripe.
You who have met me will acquire merit.
Just as one obtains juice from a vessel,
and just as an artisan must be able to work finely to get results,
likewise if there is no initiation first,
one cannot decipher the Secret Formulas,
nor can one accomplish any evocation."
And disclosing fifty-eight half moons,
he displayed, in a group, the fifty-eight Drinkers of Blood.
First he explained the root texts of the Heruka Sādhanas,
Since on beginning the evocation one must depend on the magical apparatus,
he explained the outer signs consulted, the fortress of the skull and of the fresh body,
and also the inner signs, the castle which the goddess haunts.
Since on beginning the evocation, one must unite art and wisdom,
he explained the art of examining the Seals and the Karmaśataka.
For the Attainment of the offerings to the gods by the evocatory ritual,
he explained the rules of the major nectar, the propitiation of the potions.
Likewise, in order to brush aside the obstruction to the evocatory rite,
he explained the great and the small stake as having submitted and saved Ma-Rudra, the One Who Devoured His Mother.
In order that the display for an evocatory ritual might assume the spirit of modesty,
he explained the source and derivatives, the good acts and the perfect rectification.
For the synthesis in magical murmur of the very principles of the evocatory ritual,
he explained the method of psalmody and the golden rosary of the recitations.

In order to push away the obstacles coming to the evocatory ritual,
he explained the magic dagger, the high knowledge, and the hundred thousand.

And at that time each one of the five acquired an Attainment:
Namkhay Nyingpo reached the height of distinguished wisdom,
and his merit and courage became most excellent.
Wherever he went he no longer touched earth,
and the twenty-eight divine lords served him as slaves.
He united himself in substance to the seven goddesses of knowledge.
Vīrya of Rugyong learned how to accomplish miracles without compare.
Ebag the Uigur integrated the light of knowledge.
Gyalway Lodro was able to ward off premature death,
and Palgyi Senge of Langs was able to turn away instantaneously the drawn horns of the savage yaks.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the seventy-eighth canto,
The Acquisition of the Attainment by the Five Bhikṣus Sent into India
Sealed Oaths



CANTO 79

The Exile of Namkhay Nyingpo to Lhobrag and the River Khar

Meanwhile the ministers of Tibet, full of envy,
made King Trisong Detsen
keep ten letters slandering the innocent ones:
"These five monks, for lack of the Holy Dharma which they were sent to acquire,
will bring back a portion of deadly charms
and will produce misfortune in the land." The prince then sent a message
which was delivered in India to the bhikṣus.
Consulted, the Guru Hūṃkara said to the five,
"If you transport to Tibet the profound Secret Formulas,
there will be danger for your lives:
it is not safe to speak openly at this time, due to plots."
After the bhikṣus had completed the conjuratory rite,
Palgyi Senge did not want to hear that they were not returning:
"We linger in this corner of southern Nepal,
holding like fodder and hay the sacred Teachings.
We owe it to Tibet to preach the profound Dharma
and, even if we risk being killed, it is important to go back.
Come with me quickly and immediately!" But the others did not follow.

Namkhay Nyingpo replied, "Don't speak in that way!
The father does not teach evil to his son,
the mother does not give him poison to drink.
The master does not teach what is false to his disciple,
and if the latter violates the rules learned, he will go to the infernal sojourn.
I will not leave now. Go ahead, you others, if you wish."
And Palgyi Senge set out again for Tibet.
Before dismissing him the Guru entrusted to him the pure Laws
and, to ward off perils, some acacia buds, saying,
"Throw down these flowers as a pillow at the time of sleep!"
And he gave him as a servant a Himalayan boy with a round head.
Now in Nepal, on the shore of the lake of Nyimakhud, Palgyi Senge
not able any longer to see the path which was obscured by the evening, made a stop.
And lying down, he threw down under his head the acacia buds,
then he went off to sleep, but his servant could not sleep.
From the lake a large serpent came out and encircled the bhikṣu.
His servant called him, thus chasing away the monster,
which fled and jumped into the lake.
"It will be good," thought the traveller, "to have passed this lake by tomorrow evening."
The next evening, however, he went to sleep again on the shore,
and again threw the flowers down to make a pillow.
The serpent rose and like a pillow stretched itself out,
then coiled himself around the body of the bhikṣu who cried out with horror.
The black nāga of the lake, called Who Holds the Mud,
sucked the jugular vein of Palgyi Senge until death came.
"This one has misunderstood the words of his master.
This is," said the serpent, "the punishment for the rules violated, for the promises failed."
Just then, three of the other bhikṣus carried out the evocation,
burning butter lamps, rolling into a spiral the offertory pyramids.

The sacred substance in the chalice of the skull began to boil,
and the bhikṣus saw the glorious face of Pelchen and consort in embrace.
Meanwhile, the king of Tibet had fallen ill.
Everything which was done remained useless, danger was pressing,
so divinations were thrown which declared:
"The coming of Namkhay Nyingpo will be effective."
Dispatches were sent: "If you fail to return,
parents, home, friends—all will be wiped out."
Namkhay Nyingpo felt very uncomfortable receiving such a message.
"But I am in India," he said to himself, "I have no need to be alarmed."
Then with pity he thought of those of Nubs who would be destroyed.
Now, contemplating return, he consulted the Guru.
"If you do not go back, we will be the guilty ones.
So return to Tibet!" Ahead were sent the three other bhikṣus.
These expressed themselves with humble views: "We do not understand the Plane of Essence."
Having thus all confessed their shortcomings, they proceeded on their way.
Although leaving after them, Namkhay Nyingpo arrived first.
The four bhikṣus visited the sovereign,
and Namkhay Nyingpo, with a benediction, cured him;
and he saw that the sovereign could grasp the truth intuitively.
The bhikṣu said to him: "The living being as cause, the Mahamūdra as fruit;
there is no glory except total Attainment.
In the outer world the blessed Buddhas gather.
An endless wave, their profound yoga materializes the Three Bodies;
the Great Secret Ḍākinī illusion exults in great bliss."
He spoke, and cutting open his heart with a knife,
showed there the forty-two serene deities.
Adhering to the triple meaning of the words, the king conceived the sure faith.

He became so disconcerted from bowing down so many times,
that he let his crown fall and had to look for it.
Then, when he had received the true investiture of the Heruka Sādhanas,
he was taught the *Yang-dag rtsa rgyud*, the Torch of the Great Commentary,
as well as the *Yang-dag lus*, like the heart of fire,
the *Yang-dag tsong-pa*, like a piercing dagger,
and the *Yang phur sbrags-ma'i sgrub thabs rje*.
Then there were, pure profundity of the heaven, accomplishment of the quadruple union,
pure goodness, the accomplishment of the ten deliverances,
and with these, the hundred thousand roots of calm and anger.

As the sovereign and a few vassals were proceeding with the evocatory rite,
the queen Tsepongza told what she saw to the Bon ministers:
"The kapāla," she said, "is a man's head placed near the altar.
There are the pacūtas—entrails spread out.
There are the liturgicals—they are made from human shin-bones.
There is the great image—a human skin stretched out.
There is the red oblation—blood on the pyramid of offerings.
There are the circles—moving hypnotic colors.
There are the actors who dance—they are garlanded with bones.
There are the drummers—even barefoot ones.
There are the sowers of benedictions—what does the inanity which they bear resemble?
There are the effigies—wearers of masks.
This is not the Dharma—but an evil which India is teachingTibet."

Such were the remarks. And Red Ornament having penetrated the secret,
the Bon ministers requested of the sovereign:
"Abandon finally these sorcerers of evil deeds!

By conforming to what they say, what do you do?
It is as if you had faith in an evil religion
the spreading of which will take life from men.
They come to teach not the Dharma but evil.
Arrogating to themselves a high royal prerogative,
it is the four of them who have killed Palgyi Senge."
The request considered in council,
the king hesitated a little and stated:
"They will not be killed. They will be banished."
Namkhay Nyingpo was exiled to the southern cliffs of the river Khar.
Ebag the Uigar was exiled to the land of Zhang Zhung.
The one from Rugyong with the pure heart was exiled to Black Obo.
Gyalway Lodro was exiled to Khotan, to the Garden of Poplars and Willows.

Now when Namkhay Nyingpo was carrying out the evocation
by enchantment, when he set his back against a rock,
a fire lit up all by itself, and the rock was strewn with talismanic flowers;
the bhikṣu then rode off on a sunbeam.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the seventy-ninth canto,
The Exile of Namkhay Nyingpo to Lhobrag and the River Khar
Sealed Oaths



CANTO 80

The Great Pandit Vimalamitra Is Invited to Tibet by the King

Meanwhile, the king of Tibet was thinking:
"I wanted to establish these Tibetan lands in the Dharma.
The achievement of the icons and of the monastery is imposing,
but translators are lacking for the Sacred Scriptures.
All the wise and intrepid men were sent to India where they collected the true Dharma.
But the Bon ministers have shown great envy
and no one having spoken firmly for the Dharma, I have had to banish them.
Does a Tibetan Dharma exist or not? There is much yet to be translated."

He sent to the land of Zhang Zhung to call the high Bon priest.
This one, He Who Has the Head of Tambourine Mountain,
appointed Tangnag the Bonpo for translation work.
And in the temple of Āryapāla four bundles of the Book of the Hundred Thousand Nāgas were translated.
"The Bon teaching will be established," the king proclaimed.
And he said further, "Since the Bon rites call for funeral monuments,

build mine on Mount Donkharnu!"
And he had the cenotaph built by the Bon ministers.
"Since the Buddhist rites entail the stūpas," he said,
"erect mine on Mount Tungna!"
And he had it erected by the Buddhist ministers.

And here is what he thought: "I have invited to Tibet
a hundred and eight Indian scholars,
and their pupils have been ordained.
Are the ancient cults still important? At present the Dharma is new."

King Trisong Detsen then sent as emissaries Kawa Paltseg of Kaba,
Chogrolui Gyaltsen of Chogro, and Rinchen Chog of Ma
to the Dharmarāja Indrabhūti, with a gift of golden powder
and this brief note: "Send in return
the most learned of five hundred great pandits!"
The three lotsawas arrived in India.
In the center of the town of Kapilavastu,
the Buddhist king, the Dharmarāja,
was officiating with five hundred pandits.
They presented him with the golden powder and the royal letter
rolled up.
The king was very happy, and said,
"May the Bodhisattvas of Tibet sojourn with us."

When the pandits arrived for the noonday meal,
after each had been shown to his place, the king said to them,
"Well, all of you! Great pandits! Great scholars!
The king of Tibet, who has sent me a very beautiful present,
instructs me to send in return one good pandit,
especially versed in the Secret Formulas!
I need one of you to go."
Thereupon, the master Buddhaguhya asked:
"Where are the three men who have brought the present?

Bring them forward!" Now when the king had them brought,
the three Tibetans saw on Vimalamitra auspicious signs.
Imbued with respect, they presented a mandala to him,
and looked him up and down.
"By benediction may he be willing to come!"
Here Vimalamitra arose.
"Manuduru Krohe," he said.
And three times he pronounced this sentence.
Each one of the lotsawas understood in his own way.
Chogrolui Gyaltsen of Chogro heard it thus:
"When on the bow the arrow is placed,
if the archer has an agile thumb,
the arrow will touch the target."
And Kawa Paltseg of Kaba heard:
"Once the men are in the boat,
if they are diligent rowers,
they will cross the river."
Finally Rinchen Chog, the Reverend of Ma, heard:
"The one who depends on merit
in lands even not his own,
wherever the chalice of his body has rolled,
it will make the outpouring of the river of the spirit."
And all three understood that Vimalamitra would leave for Tibet.

Now Vimalamitra said:
"O King! if you wish to send me,
Tibet will benefit from it."
And the king replied, "Go to the grandsons of the Monkey, to the country of Tibet.
Vimalamitra, a scholar in the outer and inner Doctrines,

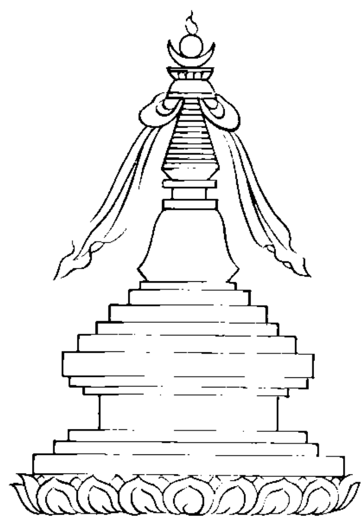
and of the source and derivative of the *sNying Thig*,
I appoint you: go and convert the redeemed Tibetans!"
To which the doctor said to the servant Kṣitigarbha: "Be the guide!"
And, united with the three lotsawas, he left for Tibet.

Agitated that night were the dreams of the court of India!
There were ḍākinīs in sobs and tears,
and there was an error in the king's clock dial.
In the morning at the royal palace all assembled;
they compared their dreams, and all agreed that they were unusual signs.
Then a woman possessed by spirits suggested,
"Hasn't the king's high chaplain taken the road to Tibet?"
"Ask the King!" When questioned, the king replied,
"Yes, the scholar Vimalamitra has left for Tibet."
So the men of India dispatched an emissary to Tibet,
who at the passage points and at the crossroads
put many signs bearing these words:
"Led by three Tibetan monks, a tīrthika
enchanter of devils has arrived in Tibet.
When he has destroyed the kingdom, he will depart."

However, Vimalamitra had already arrived at Samye Monastery,
where the sovereign king and the people welcomed him—
without however honoring him with any special greeting.
The three lotsawas took pleasure in speaking his praise in the king's ear:
"From a wide perspective, he knows many Baskets of Texts and Formulas.
In particular he is a scholar of the best fruit, of the Secret Formulas.
For such as he, we ask the honors which are suitable."
When they had spoken, the king said,
"This evening, he will sleep in the Golden Temple in the Central Park.

Tomorrow before the warm hour, he will be given all respect."
Therefore, the master stayed in the Central Park, in the Golden Temple.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the eightieth canto,
The Great Pandit Vimalamitra is Invited to Tibet by the King
Sealed Oaths



CANTO 81

The Wonders Shown by the Great Pandit Vimalamitra

But the vicious ministers of Tibet, having heard
from the purveyors of those who were erecting the cenotaph
and the stūpa
that a pandit had arrived at Samye Monastery,
and having seen the placards at the crossroads,
gathered together before the king:
"A foreign master in evil deeds,
dangerous for the country, has been brought to us.
Don't let him stay!" And they showed him the placards.
The next day the three lotsawas arose early
and sent word requesting an audience with the king.
"He has not arisen," they were told, "The sun is slow in appearing."
But some of the ministers were indicating otherwise.
With a single voice the three lotsawas replied, "That is not so!"
And they began to understand.
When they again requested an audience, the king sent a reply:
"This pandit is not good;
he is a reputed master in brahmanic sorcery."
And, under pretext of delay to consult the omens, audience was
refused.
The three lotsawas, chilled to the bone,
took on the color of dead men, and they wept.

The following occurrence took place three mornings later:
When Vimalamitra, god of the gods of knowledge,
made prostrations to the image of Vairocana,
as he said: "I make obeisance to the image with the illusory form!"
and after he bowed down, the image dissolved into a pile of ashes
and clay.
The three lotsawas were amazed.
Informed, the king declared:
"Such acts can be done only with the aid of evil charms.
Through such acts the gods will create difficulties;
I will put an end to such phantasmagories—
one should not invite the destruction of the gods!"
The three lotsawas, dismayed,
looked at each other; the moon of their faces was no longer intact.
"All three of us reached the Indian land,
passed through tests and rallied central Tibet,
inviting the one who proved himself above all,
best of scholars, a true wonder."
The king thought, "What evil in that?" and he was seized with
regrets.

Now, after three more days, there arose near Vimalamitra
the form which was again in the semblance of Vairocana.
And Vimalamitra, god of the gods of knowledge, said to it:
"I confer on you the initiation of the five gnoses."
And he put his hand on its head.
And the image, more beautiful than before, showed itself in the sty
of India.
And a ray flashed, the light of which flooded the pinnacle
and filled all the temples of Samye Monastery.
Now the three lotsawas sent word of this to the king,
and the king became full of belief.
Rapid couriers were sent to all the districts,
and on the tenth day he met with his ministers.

Opposite the triple summit, to the right of the threshold,
a turquoise throne was raised for Vimalamitra.
And when the monarch had bowed down to Vimalamitra,
the Protectors of the three lineages entered the heart of the king.
Before the jeweled diadem, Vimalamitra pronounced:
"OM Ā HŪM SVĀHĀ"
At that moment, he snapped his fingers five times as a signal
and, in a shimmer, the five Transcendent Buddhas appeared.
And the whole Tibetan kingdom rang with his praises.
At this point Vimalamitra remarked:
"You do not know sugar from sulfur."
And he expounded a number of Doctrines which the three lotsawas translated.
This was the year of the ox, three hundred years ago.
At that time, since the nirvana of the Buddha,
a thousand and eighty years had passed.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the eighty-first canto,
The Wonders Shown by the Great Pandit Vimalamitra
Sealed Oaths



CANTO 82

The Abolition of the Bon Rites by the King of Tibet

When King Trisong Detsen,
distributing gold lavishly, issued fresh invitations.
From India were summoned Buddhaguhya;
from Siṃhala, Āryadeva; from Maruca, Kamalaśīla;
from the black plains of China, Bha-Sang, Trishir, Samshi,
Professor Mahārā, of a noble family;
the Chinese Professor Deva, Professor Mahāyāna,
the learned Chinese Hara the Black, and the Chinese Professor Mahāsūtra;
also from India, were Doctor Prasanna, Candrakīrti and Dharmagīti,
Śāntarakṣita and Prasenajit, Śāntideva and Buddhagupta,
Śrībaladhara and Cintāmaṇi, Śantigarbha and Viśuddhasiddha,
Rombuguhya and Devacandra, Dānaśīla and Ānanta the Brahmin,
Kalyāṇamitra and Surendrabodhi, Jinamitra and Śīlendrabodhi;
the Nepalese Śīlamañju and Vasudhara, and Gaganakīrti the master of the Dharma;
finally, from the land of Zhang Zhung, the Bon priest Lishi of the Long Nape,
Tang Nag the Bonpo, and Yungdrung Jung, the man of Tsa,
the Bon priest from Dran named Khong Pung,

Milu Samlhag, Taglha Mebar,
the Salvation Bon Drub Kyil and the 'Horse' Bon Byon Black Dok,
the Bon magician Sangwa Ngangring, and others;
in the temple of Āryapāla these were ordered to translate the Bon manuals of magic.

During this same period, for the royal sacrifice
the Bon were required to provide a stag with antlers;
they captured a stag alive and burst into song.
Then they were told: "The gods' share is needed." They killed a sheep and a yak.
This impropriety and a number of others
attracted the attention of the pandits and lotsawas to the behavior of the Bonpo.
Unanimously, but without prior arrangement, the pandits
and, in order of rank, the lotsawas, turned to the king:
"These Tibetan customs conflict with religious law.
Since evil deviations demanding reprobation
continue to be tolerated, we will return to our own countries.
Two masters are too many for one teaching,
two rites are too many for one liturgy,
two kings too many for one throne.
The friends of evil are not friends of the truth."
To this the king replied:
"When each denies the purity of the other,
two religions are like two murderers in confrontation.
But Buddhism is not widespread, and the Bon sect is powerful—
several learned lotsawas already have had to be banished.
If the two religions are allowed to spread, they will fuse into one."
The pandits made no answer,
but when they were asked to expound the Dharma, they did not do so.

While this was going on, Gyalway Lodro's mother
and the minister Tāranāga the Eminent died,

and during the carrying out of the lustral ceremonies by the Bon and the Buddhist,
the king came to believe more strongly in the Dharma and to doubt the Bon superstitions.

On the plain of Donkhar an oratorical joust was arranged,
and the king came to believe in the Dharma and to doubt the Bon superstitions.

Guru Padma and Tangnag the Bonpo faced one another,
each in turn supporting and refuting every object of debate,
and the king came to believe in the Dharma and to doubt the Bon superstitions.

The Bodhisattva, Śāntarakṣita, and the leader of Shari faced one another,
each in turn supporting and refuting every object of debate,
and the king came to believe in the Dharma and to doubt the Bon superstitions.

Vimalamitra and Lishi of the Long Nape faced one another,
each in turn supporting and refuting every object of debate,
and the king came to believe in the Dharma and to doubt the Bon superstitions.

The nine Bon Vehicles and the nine of the Buddhadharma were confronted
for their respective refutation by the lotsawas,
and the king came to believe in the Dharma and to doubt the Bon superstitions.

All the Bonpo under the king's scepter having been called together,
and their proportion in the three territories having been established,
they received the name of patrons with the twisted hair.

Allotted to them were hats of fox skin and demi-tambourines,
blue cotton garments and mixed foods.
All the Bon rites containing evil aspects were abolished—
to prevent immediate evil, the Bon were ordered
to construct stags' heads with branching antlers out of wood,
and yak and sheep statuettes out of dough.
They were left with nothing except the God of Happiness and the Three Circles.
The Bon priests were given donkeys for transportation;
the Bon of the Svastika were put on bulls,
and the Svastikas themselves were restricted to the sands of High Tsang.
This meant exile among the people of the Grasses and Trees, at Jangmo in the land of the nine eyes,
in lower Gyim of the oxen, in the land of Yumomgul,
and in the land of the Mongols who wear monkey skins.
Those who killed living beings received the name of butchers.
The head of the animal having been given as payment for the sin, they were kept to the side.
Their place was beneath the ladder, and behind the door;
they had to eat the leftovers and drink from the bottom of the bowl.
The sight of them aroused disgust; people protected their mouths and their clothes;
"Look," they said, "at the evil-doers!" And decisions were reached without them.
Then the ministers said to each other in secret:
"Such consequences are unfair; the rules are immoral."
And it was rumored that the king's power was decreasing.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the eighty-second canto,
The Abolition of the Bon Rites by the King of Tibet
Sealed Oaths

CANTO 83

Yudra Nyingpo Is Sent to Join the Dharma and Vairotsana Is Asked to Return

When the king asked the pandits to expound the Dharma, they consented.
And the guests, Padma of Uḍḍiyāna, Śantarakṣita from Zahor, and Vimalamitra from Kashmir,
seated themselves on lion thrones bedecked with moufflon furs,
beneath a canopy and dais with hangings,
between the victory banner set up on the right and the banner with silk fringes on the left.
In front of them were one hundred and eight golden mandalas
and other Circles made of turquoise, blue stones, coral, emerald,
and every kind of precious stone.
The lotsawas were seated separately and were asked to expound the Dharma.
Now Vimalamitra asked once again for the return of Vairotsana
who had been banished, because the people wished it, to the ravines of Gyalmo Tsawa;
striking his hands together and shedding tears, he said, "Vairo!"
He then expounded the eight prakaraṇas.

At this time, between Tibet and the ravines of Gyalmo Tsawa,
many foreign merchants were traveling back and forth.
A merchant from Gyalrong who had returned from Tibet
was asked for news and he told what had occurred.
Now Vairotsana, the immensely learned sage,
sent, to the theological college on the Plain of the Three Gates of Deliverance,
Yudra Nyingpo, so that he would no longer be under his charge.
Yudra Nyingpo clothed himself as a common monk,
with robes, boots, and hood that had been patched and patched again,
and he set off, holding a long rattan staff.
Those he encountered asked for news and he told them what he knew.
The monks he visited said to him, "Stay a little!"
But after accepting refreshment, he refused to stay
and went on his way almost before he had caught his breath.
Staff in hand, he entered the castle of Og.
He looked at Vimalamitra without greeting him and said, "Kakapari Kakapari."
"Be quiet!" said Vimalamitra in reply, "You are insulting us."
Then Yudra Nyingpo looked at the king and his liegemen,
bluntly said, "Kakapari," and left.
King Trisong Detsen then spoke:
"In face of this insult, the Master said little.
The monk who is not from either the Yellows or the Pale Ones, said much.
What does that mean, 'Kakapari'?"
Guru Vimalamitra gave a forthright explanation:
"Though fox and monkey speak well,
they can not equal the language of the lion, king of beasts.
However rapid the crow in his diamond flight,
could he fly over three thousand territories?
It is not by means of any puerile Law that a Hearer will become enlightened.

The supreme transcendent meaning is not learned from the Great Vehicle.
That is the meaning of those words, Sire!
I imposed silence on him and he is now hiding.
His behavior was anticipated.
Having arrived and seeing the king and his liegemen, he spoke:
'When sinners cannot distinguish between knowledge and stupidity,
one finds fools united in despising a sage.
The malevolent zealots of the downward path, imbeciles, and hypocrites
brought about banishment of the Omniscient One to the Ravines of Tsawa.'
That is the meaning of those words, sire and liegemen!"

Then Kawa Paltseg and Chogrolui Gyaltsen, together with Kumāra,
set out to find Yudra Nyingpo,
who had stopped among the temples, in the tavern of a seller of chang.
Listening to hymns for a while, and for a while to the voicing of prayers,
the taverness bowed down to them and wept.
"Friend," said the man from Nyags, "Where do you come from?"
"I come from the Ravines of Gyalmo Tsawa."
In his turn, the man from Kaba asked, "Do you know Vairotsana?"
"Indeed I do know him; he is my master."
"Is he in good health?" asked the man of Chogro.
"He is in good health; he sent me here to join with the Dharma.
What Vairotsana knows, I know."
Now Kumāra of Great Nyags said, "I ask for a piece of advice."
And the answer came, "One must either exchange the branches of knowledge for holy knowledge,
redeem the former through munificence,
or give it to one's son.
Yellow like the earth, pallid like a stone, with fasting lips and uncertain gait,

in the period of weakness, elegance, heartiness, and pleasure are abandoned.
If this is the state of affairs, all other counsel is superfluous."
And the man from Nyags performed the propitiation according to the rules, and prayed for counsel.
Then Yudra Nyingpo was brought to the palace.
Interrogated by Vimalamitra, he replied,
"I am the son of Vairotsana of Pagor,
the pupil known as Yudra Nyingpo."
And, having been requested to speak about the Dharma, he did so.
After that, Yudra Nyingpo founded a school of religion,
classes divided into sections, devoted to the various Doctrines.
In the class intervals one could listen to the discourse of the lotsawas.
Yudra Nyingpo expounded the first five spiritual foundations,
and Vimalamitra expounded the thirteen that followed—
the words were not identical, but the meaning was one.
United like a flock of birds, like mother and son, the teachings merged,
and the sum of the two series definitively established the eighteen spiritual foundations.

Now the king, his ministers, and the Tibetan people
regretted having banished Vairotsana.
They enumerated his virtues: scrupulous, a good friend, a pure guide.
"We have seen the mandala of his body and failed to respect it.
We have heard his voice, harmonious as the voice of Brahma,
and fifteen years have gone by since last we heard it.
With no knowledge of the terrain, he was able to reach the Indian land
and, putting all fear aside, he returned to the Tibetan land.
Awakened Tibet did not know the sacred language; it learned it from Vairotsana.
The time needed for the journey from India to Tibet is thirteen lunar months,

he cut it down to half, thanks to the attainment of winged feet.
Open to any Doctrine whatsoever, omniscient,
he did not confuse the enumerations and analyzed each Vehicle separately.
Possessed of magic strength, having made the best acquisition, that of the master's voice,
he was a channel for the Bodhisattvas of the Eighth Level."

Yudra Nyingpo then returned to the Ravines of Tsawa
and gave an exact account of what had been said.
Thereupon, Vairotsana sang this song of joy:
"Vairotsana, I who stand here,
have for all time possessed the meaning of the eleven realities,
but, as indeed you know, errors have made me lusterless.
I was born in the severe Tibetan country, kingdom of specters.
Though I brought back the Dharma from India,
the impious queen plotted with the ministers
and had me banished to the harsh ravines of Gyalmo Tsawa.
I made white the whole kingdom of Tsawa
and now, in central Tibet, error has reappeared.
There I had abolished the embodiment of false illusion,
and the absolute mastery of interpenetration deployed itself like the confines of the sky.
King, ministers, and subjects have remained in good health
and at last have decided to behold me once again in the field of the Body of Fruition."

And they left for dbUs in Tibet.
On the way a good old man by name of Pang Mipham, Invincible Defender,
hoary of head, his body bent, a centenarian, said to him,
"You are on a journey it would seem; where are you coming from and where are you going?"

"We come from Gyalrong, and we are going to Tibet," Yudra Nyingpo answered.
The old man reacted violently, "Strangers, both of you, what madness!
You do not stay in the ravines of Tsawa to hear the Doctrine,
when a sage called Vairotsana,
who is abiding there, is the rising sun of the Dharma, as I have been told?
Neither of you is staying?"
Vairotsana rejoined, "I myself am the man you speak of."
The old man held a disc of bronze to his eye and looked at him,
then throwing his arms around his neck
he said, after shedding a few tears, "Old man that I am, I would not care to die without the Dharma.
I think of old men like myself who are weighed down by misery.
I have met you, and I am happy. Oh, Joy!
I ask you for a teaching that will be useful at the point of death."
Vairotsana propped him up against a support so that he could meditate,
fastened a meditation belt to his waist, and gave him instructions.
Thus, without abandoning his body, the old man became a Buddha.

Then they arrived at Samye Monastery, at the college of theology.
Vairotsana's two parents, bowed down with age, were there.
And Vairotsana sang this joyful song:

"Foremost among the three classes of holy servitors, and full of confidence,
I, Vairotsana, am the match of an academy of pandits.
If the regions I have touched are happy,
however others may grumble, I rejoice.

"Well versed in the three wisdoms, the Texts and the Formulas,
I am like the head of a band of merchants arriving in the Land of Jewels.

All my joyousness transferred to the Dharma,
though here I am unfortunate and poor, nevertheless I rejoice.

"Finely adorned in the three teachings,
I am like a royal princess arriving for her nuptials.
I uphold the Doctrine that I have made clear,
and though people speak ill of me, I rejoice.

"With eyes for the Three Baskets alone,
I am like a torch raised above a dark stretch of land.
I weigh forgiveness for the enemies who planned my disgrace,
and though I have been called incapable of good, I rejoice.

"Body, speech, and mind are bound to the Dharma—
like a distant traveler returning to his own country,
I am always intent upon the pure deeds of a Saint,
and though the ruler forbade my return, I rejoice.

"Antidote to the three poisons, this giver of knowledge
is like a camphor-filled box which alleviates fever.
My ideas concerning the Doctrine do not fluctuate,
and though my mind is declared deficient and wild, I rejoice.

"Meditating on thought clarified, achieving impartiality,
I am like a javelin thrown vibrating into the sky.
I settle all doubts concerning the Teachings, outer and inner,
and though I am proclaimed ignorant of all Doctrine, I rejoice.

"This soaring realization of the Atiyoga
is like being freed from the prison of depending on others.
I am skilled in writing commentaries,
and though said to have no experience of the Dharma, I rejoice.

"Happy in my regard for others,
I am like a Hero of the Awakening in his past religious lives.
My counsels are not dictated by respect for rank,
and though my mind is said to be deficient, I rejoice.

"Possessing the wheaten flour of the Viaticum of the three gifts,
I am like a Miraculous Gem found by a pauper.
I offer to the Guru what I have,
and though dying of hunger and thirst, I rejoice.

"Guiding the escort of the three vows,
I am like a track that skirts the frightful pathway of the abyss.
I carry the good, the wicked, and the mediocre,
and though said to be of humble birth, I rejoice.

"Donning the armor of threefold patience,
I am like a tortoise climbing up to the fortress.
I have renounced all the works of this world,
and though people say I am docile and have little power, I rejoice.

"Galloping on the splendid charger of the three zeals,
I am like one fervor-filled who encounters a guilty man.
I plunged into exile without a tremor,
and though passage was denied me, I rejoice.

"Occupying the redoubt of the triple ecstasy,
I am like the rising sun in a cloudless sky.
I have established my mind on firm foundations,
and though they call me heresiarch and flouter of the Dharma,
I rejoice.

"Endowed with the three teachings and sustained by confidence,
I am like one who, from the heights of Meru, looks out over the
lesser heights.

I, of the Great Perfection, can perfect access to all the Vehicles,
and though said to be a sorcerer tīrthika, I rejoice."

Then he turned to the great pandit Vimalamitra and said,
"The two of us, pandits versed in linguistics
and having special knowledge of the Secret Formulas, meet.
For eleven years I listened to the Sūtras
and, for twelve years more, translated into Tibetan the Texts and Formulas.
For one year, laying hold upon the plenitude of power, I practiced the mystic methods.
But down there the water does not agree with me, and as life has no equal,
I returned to Tibet with one thousand documents girt about me.
Though I obeyed the Dharma, ministers neglectful of the Teachings were beside themselves with rage:
a cabal of fools besmirched a sage
and ignoramuses joined forces to exile me.
The great pandit from India has come to Tibet; I am gratified by that.
Though no presents were offered, I have brought Gyalrong to the Dharma,
and to you I offer the success of this mandala."
Uttering these words, he bowed down to Vimalamitra,
who rose and returned the greeting,
having been moved to tears by the Tibetan pandit's narrative.

Ruler and subjects looked at Vairotsana,
their faces tear-stained, filled with wonder.
The Indian pandits put their hands together,

tears gushing forth, they held their hands at their hearts, and collapsed on the ground.
The bent old parents wept as they looked at their son.
And Vairotsana, despite his tender feelings for his father and mother,
pretended not to see them and wept discreetly.
Such were the contrite greetings of king, ministers, and people.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the eighty-third canto,
Yudra Nyingpo Is Sent to Join the Dharma
and Vairotsana Is Asked to Return
Sealed Oaths

CANTO 84

The Translations Made in the Hall of Translations

When, at the summit of Samye Monastery, in the central hall,
the lotsawas and pandits who had been summoned undertook
to translate the Teachings.
Guru Padma, free of the stain of birth,
born from a lotus stalk, exempt from birth and death,
conqueror of the three worlds of misery and the three realms,
knowing the meanings as revealed in as many Doctrines as might be
named,
cognizant of the Teachings of the Sūtras and Mantras,
having a special expertise in the Secret Formulas,
the benefactor who, having been called to Tibet, converted that
whole land,
was beseeched to seat himself on a triple throne.
A double throne was set up on either hand;
on the right was the great pandit Vimalamitra, Ocean of Precepts,
holder of the Three Baskets, external and internal Formulas
and the rest,
possessing and retaining the essence of the Dharma, invested with
power.
On the left sat the Bodhisattva Śāntarakṣita, that pillar of the Doctrine,

best able to express the Jewel of the Community,
without which there is no Buddha Doctrine,
familiar with the Three Baskets and the external Formulas.
The other great pandits sat down on simple thrones.
A double table of divination was arranged for Vairotsana,
while the other lotsawas took their places at simple tables.
To each of them the king presented a golden mandala,
as well as Chinese tea, and Nepalese areca nuts.
Tibetan barley beer, rice wine from India, and
various dishes from throughout the world having been assembled,
each person was served as he wished, while the king went through the hall to greet them:
"Emaho!
Guru from Uḍḍiyāna, oh Śrīpadmasambhava!
Abbot of Zahor, oh Bodhisattva!
Great pandit from Kashmir, oh Vimalamitra!
Great priests, lotsawas, and pandits, all one hundred and eight!
Having promised royal protection for the Dharma,
I beg you to translate into Tibetan, without a single omission, the holy Dharma of India,
its dogmas, its treatises, its Tantras, its Āgamas, its Upadeśas.
Respectfully and with urgency I ask for the precepts."
Thereupon, the lotsawas and pandits disposed themselves in the hall of justice.
The king sent messengers to the Himalayans to obtain paper,
had his subjects haul sandalwood from China,
gathered from within his dominions copper, iron, and leather,
and put to work scribes, cabinetmakers, metal workers, and tanners.
When all had finished at the same time,
the lotsawas and pandits, in the southwest corner of the triple summit,
translated all the voice of the Dharma in the hall of translations.

The Indian abbot Dānaśīla, Jinamitra, Śīlendrabodhi, Pravarta, Dharmaśīla,

Surendra, Dharmaśrī, Śākraśrī, Samantaśrī, and Śrībaladhara—
these ten undertook the basic Scriptures.
The lotsawa Yeshe De, the monk from Zhang,
Kawa Paltseg of Kaba, Chogrolui Gyaltsen of Chogro, Yudra Nyingpo, Konchog Jungnay,
Rakṣita, Śākyaprabhava,
Paldor Maitrī, Śrībhadra from the Valley of Spirits,
and the lotsawa Kichung; these ten undertook the secondary Scriptures.
The twenty lotsawas and pandits translated the Three Wheels of the precepts.
First Wheel, they translated the ten Sūtras which show the apparent meaning.
Middle Wheel, they translated the texts giving the absolute meaning, the *Mātṛkā* and its sixteen derivatives,
and compiled the Prajñāpāramitā Sūtras, the eight sections of the *Abhisamayalaṃkarā*,
the *Don chen bdun cu*, the Five Paths and Ten Stages,
and the one hundred and eight *'gres rkang*—texts on all these.
Final Wheel, they translated the *Laṇkāvatāra-sūtra*,
the *Avataṁsaka*, the *Ratnakūṭa*, the *Saṁdhi-nirmocana*,
the *Lion Voice of Śrīmālā*, and others.
And within these three sections of precepts, the lower, the superior, and the transcendent,
nothing was translated into Tibetan that did not exist in Sanskrit.
The *bSod skyabs bdud-rtsi' lnga-ba* was translated by Yeshe De,
the *rNam gziks chos-kyi me-longs* by Chogrolui Gyaltsen,
and the *'Od bsrung stong-pa rab-'byed* by Yeshe De.
The Bon doctrine, and the texts on calculations and medicine were translated by Vairotsana into mixed languages,
and also the Sūtras and Mantras.
Yeshe De wrote down the version of the Sūtras,
Vairotsana wrote down the version of the Mantras,
and the versions of the Bon texts.

Indra and Vairotsana wrote down the version of the mathematical texts,
and Chobar undertook the version of the medical texts.
The Law of the Sūtras and its commentaries were translated in large part.
Thanks to the aid of the Bodhisattva, of Trishir the lotsawa of Ba,
of Yeshe Wangpo the lotsawa of Ba, of Ratna also from Ba,
and another man of Ba, Yeshe Jamyang of Tirlen Ba,
and of the lotsawas' and pandits' pupils,
the *Vinaya-vastu* and *Vinaya-vibhāga* were translated,
as were the *Vinaya-uttaragrantha*, the *Vinaya-kṣudraka-vastu*,
and the four texts of the great rules of Discipline.
Nine pandits and lotsawas translated and recorded in writing
the rules concerning auspices for habitations, ordination, residence, and overnight stay,
minor matters, confession, and other such rules.
[There follows a list of other works translated.]

rnam 'byed dge slong pha ma'i khrims rnams ston
bla mas gzhi dang rnam 'byed zhib tu 'chad
phran tshegs kun gyi ma tshang kha skongs yin
rtsa ba'i lung las dge slong so thar dang
dge slong ma yi so sor thar pa dang
gzhan yang las chog karma sha tam dang
lag len mdo rtsa tshigs bcad karika
dge tshul bya ba'i las dang lo dri pa
de rnams 'grel bshad lag len dang bcas pa

Remaining indifferent to the hermetic texts and the Secret Formulas,
the interpreters proclaimed many a false view in the presence of Guru Padma.
Incorrect interpretations were numerous for these mysterious texts,
and nothing was revised except the books of Discipline.
And the Great One of Uḍḍiyāna, Padmasambhava,

translated, together with the learned lotsawa, Vairotsana, who knew twenty-one languages,
the esoteric Tantra of the Secret Formulas and the seven Sūtras on Retribution.
[There follows, a list of works Padmasambhava translated with Vairotsana,
then a list of works translated by Vimalamitra and Jñāna Kumāra,
then lists of works translated by the other lotsawas.]

de yang sku lnga mi 'byed pa yi mdo
gsung lnga bye brag ma 'dres pa yi mdo
thugs lnga ye shes dag pa sgo lnga'i mdo
yon tan rnam lnga gol sa bcad pa'i mdo
'phrin las lnga yi rnam grangs nges pa'i mdo
khrims gsum rtsa ba rab tu brtan pa'i mdo
las byed las la bkol ba'i mdo bdun bsgyur
gsang sngags rgyal po bka' 'dus spyi rgyud bcu
sgos rgyud nyer gcig gdams par bcas pa bsgyur
bde gshegs 'dus pa rtsa ba'i spyi rgyud lnga
sgos rgyud bcu dang lung chen lnga sogs bsgyur
bla med don rdzogs rgyud 'grel man ngag bsgyur
snying thig gsang ba'i rgyud chen nyi shu bsgyur
kha che'i pan chen bimamitra dang
lotsa gnyags chen jñāna kumāras
rdo rje sems dpa' sgyu 'phrul dra ba dang
yang phur ma gshin rgyud 'grel bcas pa dang
sems sde klong sde man ngag snying thig bsgyur
sangs rgyas gsang ba vairotsana yis
sgyu 'phrul sde brgyad rdor dbyings dgongs 'dus dang
anu'i mdo bzhi dems lnga la sogs bsgyur
pan chen samantaśrī shākyaśrī
dharma śrī dang lotsa ska cog gnyis
yon tan snying po legs sbyin nyi ma dang
klu'i dbang chos kyi lhun po la sogs pas
lus sbyong gtso bor ston pa bya ba'i rgyud

ngag sbyong gtso bor ston pa spyod pa'i rgyud
sems sbyong gtso bor ston pa rnal 'byor rgyud
gsum ka gtso bor ston pa bla med rgyud
pha rgyud sde gsum ma rgyud sde lnga bsgyur
rgya nag hwa shang mahāsūtra dang
rgya nang mkhas pa samshi la sogs dang
rma ban rin cen mchog sogs lotsa lngas
spang skong phyag brgya mdo sde rgya nag ma
'das pa bod gcig phal chen rgya nag ma
gser 'od dam pa bdud las rnam rgyal dang
sri gsungs sgrol ma la sogs mang du bsgyur
dānashīla dharmakīrti dang
ska ba dpal brtsegs cog ro klu'i rgyal mtshan
klu dbang srung ba ye shes sde sogs kyi
'jam dpal rtsa ba'i rgyud dang rnon po dang
mtshan yang dag par brjod pa glur blangs rgyud
spyan ras gzigs kyi rtsa rgyud padma'i dra
bshad rgyud don yod zhags pa la sogs dang
phyag na rdo rje 'khor chen rgyud sogs dang
sgrol ma'i rgyud la sogs pa mang du bsgyur
kha che'i slob dpon dzinamitra dang
dānashīla surendrabodhi
'brusha'i bram ze chen po ānanda
lotsa ska cog zhang gsum la sogs pas
theg pa chen po'i mdo sde phar cher dang
mdo sde gdams ngag 'phogs pa'i rgyal po dang
gsang ba chen po brtag sna la sogs pa
kha che'i 'gyur dang 'brusha'i 'gyur mang bsgyur
bal po'i pan chen shīla mañju dang
bal po basudhara la sogs dang
lotsa bsgrags pa sangs rgyas ye shes kyis
'jam dpal gshin rje zla gsang nag po'i rgyud
ngas chad nag po sras dgu kha thun sogs
ma gshin phra men drag sngags mang du bsgyur

During this time the king fell ill;
every cure was tried but none availed.
As the danger grew, omens were studied and divinations done.
The doctors declared, "Summon Guru Namkhay Nyingpo!
His blessing will be efficacious."
The Ācāryas Yeshe Yang and Selchog Yang
were sent to fetch the bhikṣu Namkhay Nyingpo.
"The two of you, go on ahead!" said he.
And before the messengers had returned, the Master reached Samy Monastery.
"Are you ill?" he asked the ruler.
"Yes, so sick I am at the point of death—
Master, do you have any sure remedy?"
"Yes. Do not partake of anything you were about to eat or drink.
Take nothing and, whatever you would take,
serve to me!" So this was done,
and the Master carried out the yoga of food and drink.
When he had begun the meal, he asked the king how he felt.
"Why, what has happened? I feel some relief." said the King.
When the Master had eaten three mouthfuls, the king was again asked how he felt.
"I feel even better," he said.
"Let the king, who has failed in his observance keep the Oath of th Body!"
When the Master had eaten two-thirds of the meal, the king was asked again how he felt.
He sneezed three times and said, "Now I am feeling quite well."
"Let the king, who has failed in his observance, keep the Oath of Speech!"
When the meal was finished,
one last query was put to the king.
"I am not suffering any more, but the corners of my eyes feel hot."
"Then let the king, who has failed in his observance, keep the Oatl of the Mind!"

When the scraps of the dinner, yak meat, and grapes,
were mixed with the Guru's saliva, the king ate and was purified.
He declared, "Having been ill for years,
I refrained from washing my hair; I must do so now."
The chamberlains rejoined, "Haven't you done enough? The sun is sinking."
But the master blessed some acacia buds,
and made the sun, which was setting into the shadows, rise again in the sky.
"Have you finished washing your head?"
"I have finished," said the king.
Whereupon the master ordered, "Back, calves and sheep!"
He pulled off the buds, and the sun, red and round, sank from sight;
and the king offered him a robe of samite lined with white wolf fur.

Then Namkhay Nyingpo translated the five *bKa' 'khor dam-pa'i rgyud*,
the *Khro-po sme brtsegs me ltar 'bar-ba'i rgyud*,
the *'Jam-dpal gsang rgyud*, the *Ga'u nag-po'i rgyud*,
the *Ro-langs gsang rgyud* and the *Citta gsang rgyud*.
The learned Sarvajñadeva and the interpreters Kawa Paltseg
and Rakṣita translated the *Bodhicaryāvatāra* and other texts.
The great pandits Padmakāra, Bhadra, Jñānagarbha, Sarvajñadeva,
the lotsawas of Kaba and Chogro, Yeshe De, and others,
translated the *dBus-ma tshogs gsum dgongs-'grel* and other texts.
Śākyasiddha, Prajñavarman, Jinamitra, Śīlendrabodhi,
and the great religious interpretor Yeshe De
translated the five Doctrines of Maitreya with their commentaries,
the *Sa sde* and others, and numerous Śastras.
Jinamitra, Śīlendrabodhi, the great scholar Dānaśīla,
and the great ecclesiastic Vairotsana,
undertook to translate the *Mahāvibhāṣā*,
and begun three hundred other translations which remained unfinished.

The Sanskrit texts that were deposited at the summit of Samye
monastery
have come down to posterity because of the scholars who dedicated
themselves.
The *bZang nyan 'gran phyir bshad mdzod chen mo* was set aside;
likewise, no translation was undertaken of the Five Hundred
Thousand of Hevajra, the Hundred Thousand of Samvara,
the Twelve Thousand of the Mūlatantra of the Wheel of Time,
the *Phur ba byidyotatma 'bum sde rgyud*,
the *'Jigs byed rtog pa sum brgya*, and others.
The complete text of the Hundred Thousand with its entire
conclusion, remained in the abode of the nāgas.
Fragments that escaped the fire were translated in total disorder.
In the case of certain Sūtras and Mantras whose Sanskrit texts have
been lost,
there remain Tibetan versions complete to the very end.
In the same way, countless treatises on mathematics and medicine
were translated.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the eighty-fourth canto,
The Translations Made in the Hall of Translations
Sealed Oaths



CANTO 85

The Sacred Scriptures and the Holy Dharma Are Established in Tibet

After that, in the temple of Maitreya, the exegetes were heard,
while at the eastern entrance, in the temple of Mañjuśrī,
mathematics and medicine were interpreted.
The Chinese master Hara the Black,
Professors Mahāyāna, Mahasūtra,
Mahārāja, and Mahādeva,
and the translators Birje the Illustrious, Śila and others,
together with four learned Tibetans, translated Chinese astronomy.
The first translation was the work of a Chinese princess.
The scientific work *sPang rgyan bla-ma'i gtsug-lag* was translated, and
more besides;
the last translation was that of King Trisong Detsen.
Birje the Illustrious and Śila having been invited to participate,
the task of translating the eighteen Chinese Doctrines was completed.
Undertaken as translations during the intermediate stage, were the
external, internal, and arcane tantras,
the *Yang gsang thugs rgyud*, the *sDe-ru longs-pa'i rgyud*,
and all the series not yet translated.
Also translated were the *Yang 'gyur snang gsal ma-bu chu lnga*
the *sDong-po dgu 'dus, Gab-ba mngon phung*

the *Tshang-pa bzhi 'dus*, and many other texts,
as has been enumerated in the thirty-fifth canto.

Now, after the food was served to the lotsawas and pandits,
they examined the Doctrines, the Sūtras and Mantras, the mathematics and medicine.
And, in the presence of Padma, the Guru from Uḍḍiyāna,
they asked the pandits who had come from China:
"In China, what is the name of the mountain With Five Peaks and the name of each peak?"
The Master Hara the Black answered,
"In China the mountain with the five peaks is called Wu T'ai Shan.
The central peak is Beta, where Mañjuśrī the youth sits enthroned.
The eastern peak is Akhradha, where Mañjuśrī the Being of Knowledge sits enthroned.
The southernmost peak is Ghana, where Mañjuśrī the Sagacious sits enthroned.
In the west is the Apa peak, where Mañjuśrī the Lion of Speech sits enthroned.
In the north is the Sigta Akhro peak, where Mañjuśrī the Immaculate sits enthroned.
Mañjuśrī the Adolescent promulgated this mathematics,
and it is the contingent vehicle which guides the Law of the World."
To which the others replied, "That is indeed so! That is well said!"

Then to Hara the Black from China, Vairotsana of Pagor, for the good of Tibet,
gave all the ounces of gold he took from his robes,
and he made four requests:
to lead the people and government to greater heights,
to aid by means of a treasure the poor man and the weak,
to set up a pillar of life for the existence that is wavering,
and to limit contamination by ulcerous leprosy.
In addition, he asked for the four doors of the astrological figures, the circle of the trigrams,

and many significant aspects in the table of the sciences.
The Chinese professor of medicine, Deva,
the great doctor Nyang Chan, Shingla, and others,
translated the Eight Heruka Sādhanas, the *bDud-rtsi snying-po*,
and many methods for compounding an elixir of life.

Then Padmasambhava of Uḍḍiyāna with fifteen skillful Tibetan lotsawas
translated the predictions, in the temple of Āryapāla,
and declared the types of birth for good people and bad
contained in the present, past, and future.
All the expert lotsawas and the Indian and Tibetan pandits,
whether the sun stood high or low, whether it was morning or afternoon,
proceeded, in the temple of Mañjuśrī, with the explanation of the Texts and Formulas.
In the temple of Āryapāla were expressed the Teachings of the purification of errors,
In the temple of Maitreya the breath of the prophecies pulsated.
In the temple of Awakening the Bodhisattva spirit of the Great Vehicle was engendered.
In the hall of pure justice the religious law was proclaimed.
In the pavilions of orthography and of cooking the entry into religion took place.
In the temple of the translators the version of the Sūtras and Mantras was prepared.
In the temple of Vairotsana the Three Baskets were revised.
In the temple of Ecstasy immutable meditation was determined.
In the various temples the order of the Vehicles was allocated.
The twenty treasuries were filled, thanks to the crops harvested on church lands.
From the pavilion of the lustral ablutions there emanated the pleasant odor of perfumed water.
In the kitchen a dinner of peas was prepared for the Brotherhood.

In the temple of the Nāga Magicians the mighty formulas of
black magic were translated.
At the same time, among the translators of the Formulas and of
Metaphysics,
three major, three minor, and three intermediate translators formed
separate groups,
and three old and three young translators formed other groups.
The three great translators were
Vairotsana, Luiwang, and Mekol.
The three minor ones were Kawa Paltseg of Kaba, Rinchen of Ma,
and Trisher of Ba.
The three intermediate translators were the reverend Jñāna Kumāra
of Nyags,
Sebtsan the lotsawa from Zhang, and Khongleb the military count.
The three old translators were Yulkong from the Vale of the Spirits,
Yeshe De, and Chogrolui Gyaltsen.
The three young men were Yudra Nyingpo,
Legchen Nyima, and Namkhay Nyingpo.
The disciples, Yontan Nyingpo, Tsemang,
Dewa Changnying, and Dampa Dul.
Others not mentioned here formed the remaining group.
The great pandits who had come from India,
when they went to the temple of Vairotsana,
knew that in the past, future, or present
they would not meet with a lotsawa the likes of Vairotsana.
Whoever in the future may know the Indian language
will not, in his eagerness to translate, be able to approach Vairotsana.
And, as well as being devoted to translation, he was a pandit, deeply
concerned with preserving the meaning.
The Doctrine of grace is his peer and his posterity.

Now, the time having arrived for the ceremonies of consecration,
those of long life brought all the books.
Five by five, each the bearer of five offerings,

beneath the daises and the victory banners, they played the horns of the Dharma,
and three times circumambulated the three temples at the summit of Samye Monastery.
With the noise of drums, dances, and masquerades, and with everyone taking part,
the festival covered the mountain crest on eight sides.
The various lotsawas and pandits, according to their respective rites,
proceeded to the consecrations, and flowers were strewn everywhere.

When the king and Namkhay Nyingpo happened to meet each other at the festival,
they were not in agreement concerning who should be the first to bow.
"I am most high," declared the ruler, "I am leader of all the black heads;
it is I who launch the beasts with the demon manes—
let Namkhay Ningpo bow down before me!"
To which the great Master Namkhay Nyingpo replied:
"I am the great lord of all yoga;
in my body I am the substance of knowledge,
and the king himself has asked me for power—
let him salute me!" Thus they argued.

The reverend Namkhay Nyingpo from Nubs spoke again:
"Infallible root of the Teaching of the Buddha,
the Basket of Discipline of the Holy Dharma has been translated into Tibetan.
The *Prajñāpāramitā* and the intact heart of the Teaching of the Buddha, the Secret Mantras,
and the external and internal Tantras have been translated into Tibetan.
The sun and moon of the Two Doctrines have risen, an unique couple.
If the lotsawas and pandits of India and Tibet all together

do not receive the king's obeisance, their power exists nonetheless."
Thus he spoke, disheartened and discouraged.

After this argument, and after a solitary conjuration,
the king declared, "Namkhay Nyingpo is not holy."
And from the spiritual oath the king retained only as much as he chose.
Namkhay Nyingpo decided to leave for the Southern Cliffs and the River Khar.
The great pandits thus said to the king, "We believe that, in order to reach Attainment,
the ruler should not go back on his word.
Restore Namkhay Nyingpo to the highest rank!"
Everyone was astounded by their temerity.
All the ministers, both those of the interior and of the exterior, came together in a mighty council,
and pronounced against Namkhay Nyingpo a secret death sentence.
At the southern exit they set up two thrones;
on one they put the king, on the other the master.
While the ministers were sharpening arrows and lances,
shaking like a wolf, the ruler articulated, "Phat! Phat!"
But Namkhay Nyingpo rejoined: "Gatashag!" and opened his hands;
the ministers' weapons fell in fragments, while they themselves were suddenly stifled.
Then the master walked forward to the two divinities protecting the gate
and, throwing stones at their feet, said: "Get up and walk!"
The two statues got up, the Master guiding them from behind.
Then, uttering a terrible "HŪM! HŪM!" he made thunder sound.
When he encircled the sky with his finger, the whole sky turned red.
When with a sling he aimed at a rocky crag,
the crag, crag though it was, counted the pebbles that had been hurled.
The master asked, "Is the ruler always so unbearably proud?"
"The thunder that was summoned frightens me,

and also the revered one's utterance of HŪM!"
Then the king bowed down to Namkhay Nyingpo.
Each one can judge the incident for himself.
As the master Namkhay Nyingpo lowered his hands,
the king addressed the lofty Diamond Guru,
"Every quality has been granted me in embryo,
but it seems to me they must have perished in this controversy about obeisance."
And Namkhay Nyingpo said, "Let His Majesty bow down in the midst of the festival!"
After reflecting on this for a moment, the king did so.
"The lotsawas have been very gracious toward me.
I have decided to propagate the pure Dharma by means of monasteries and books."
And the king rejoiced and founded seminaries.
At Lhasa he initiated the festival of the discipline of the Holy Dharma;
at Tradrug Monastery, the festival of the Formulas, both clear and mysterious;
in the one hundred and eight monasteries of the mission to the frontiers
the festival and spectacles of the period of prophecies;
in Samye Monastery, at Chimpu, at the Crystal Rock of Yarlung,
at Yerpa, at the Moon grotto, and at other sites of evocation
he held the Tantric festival of the tenth day for the school and for the propitiatory oblation.
He founded one hundred and eight colleges of meditation and five places of retreat.
He established the high Wheel and the low Wheel of the Dharma, and set afloat the bark of virtue.
He extended his royal aid to education and to the schools for glossing.
He permitted mighty barons and great ladies of Tibet to accede
to the religious state or to white magic, their heads covered or their hair plaited.
The bridge to cross the river of the teaching being free and joyful,

the king led all the rich to the law of religion,
and he caused the poor to learn to read and write.
He ordered one hundred stūpas to be built for benediction,
had Sūtras placed in the monasteries,
and the Tantras in the temples for incantation.
The Holy Dharma cured the world's misery.
The king carried out good actions and abstained from evil deeds; he esteemed the branches of knowledge.
To mitigate the lot of the sick, there was the medicine of kindness.
Without exception, everyone in Tibet received the light.
The Dharma was translated during thirteen human years,
and Trisong Detsen recorded all these things.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the eighty-fifth canto,
The Purificatory Sacred Scriptures
and the Holy Dharma Established in Tibet
Sealed Oaths



CANTO 86

The Description of the Divine Statues and the Inscriptions of Samye

King Trisong Detsen at Samye Monastery
had statues placed and inscriptions traced.
Here indexes, condensations, and recapitulations were gathered.
It is the definitive monastery, completed in a single stroke:
Like the Discipline erected as a monastery;
like the Sūtras, it is the rule of a universe;
like Metaphysics, it unites matter and mind;
like the Secret Formulas, it is in a perfect Circle.
The triple roof takes on different forms—
the lower floor, Chinese style; the middle floor, Indian style;
and the upper one constructed in the style of Turkestan.
In the four angled towers the tympana reveal the image of the *Sangs-rgyas dga' ba'i rgyud*,
and on each one of the four rests Vajrapāṇi the Protector.
The upper floor has as its lord Vairocana Looking on All Sides,
accompanied by a procession of eight spiritual sons:
Maitreya, Avalokiteśvara, Samantabhadra,
Mañjuśrī, Ākāśagarbha, Vajrapāṇi,

Kṣitigarbha, and Sarvanīvaraṇaviṣkambhin.
With twenty-four divine persons come from the ten directions
and eight guardians of the gates, there is a total of forty-one statues.
The paintings represent the deities of the Diamond Plane.
There are the defending yakṣas with copper doublets.
The middle floor has as lords the Buddhas of the Three Times
which surround the ten Bodhisattvas of the Ten Levels.
Along with the ḍākinīs King and Kang, there are fifteen icons there.
The hundred thousand dissertations are also illuminated.
From the peristyle, eight Stūpas are seen on the outside,
on the inside the image of Mahāmeghagarbha,
and two images of the Mahārāja on the front.
The frescoes of the first room show the Buddhas of the Ten Directions,
Vajrasattva and Yamāntaka, with the effigies of the Defenders of the Faith.
This place is entrusted to the King Guarantor Shingjachen.
On the lower floor a throne, blessed by the Buddhas of the Three Times,
and the blessed stone statue which was brought forth all alone,
the one of Great-Awakening, Master of the Doctrine,
surrounded by the Ten Buddhas of the Good Period.
With the Unchangeable Protector and the fierce Conqueror of the Three Worlds
as guardians of the threshold, there are thirteen figures.
The paintings represent the Buddhas of the Ten Directions.
From the galleries, one can see depicted the *White Lotus*
and inside, inscribed above, is the *'Dus-pa rin-cen tog*.
And there is the image of the Defender Senge Tri.
In the first room the *Ratnamegha* Sūtra is depicted;
also depicted on the route of circumambulation is the *Lalitavistara*.
To the south are the three treasures of the temple of enchantments,
entrusted to the three black gods of the dead;
to the west are the three treasures of the major Tantras

under the protections of the three black Ācāryas;
to the north are the three treasures of gems
entrusted to the three black yakṣas.
On the circular road outside is depicted the *sDong-po rgyan-pa*,
and the defender is the king Ānan Ulik.
Sixty-nine divinities sit thus on the ridge of the temple
and fourteen pure Sūtra panels in a circle
form the inscriptions there.
And in this place are the deities in the two temples of the Sun
and the Moon:
sitting five by five, the principal retinue of the Bodhisattvas.
The illuminations reveal the thousand Buddhas of the Good Period
and the Guarantor Maṇibhadra, the best of all the yakṣas.
Next, the statues in the four large temples and the small ones:
To the east, the temple of Mañjuśrī has as deities
Mañjuśrī, the four of his following,
and the two black Yamas, guardians of the threshold: seven in all;
the paintings represent the excellences of the heaven of Mañjuśrī.
In the peristyle of the temple, the panels bear *Avataṁsaka*—
the defender is Yama with a fire wheel.
And there are the images in the temple of Āryapāla,
a temple in which the Doctrines are heard and explained:
the Great Merciful One and the six of his retinue.
And there are the bas-reliefs: on the right the figures of body, speech,
and mind;
of the King's body: chiseled in silver;
of the speech: the hundred thousand nāgas of Tibet;
of the mind: a Stūpa for the enchantments;
on the left are the figures of the lion-voiced deities.
Above are the five deities of Amitābha;
and inscribed in the first room the *Karaṇḍa* along with two thousand
goddesses with roses.
On the road of the ritual circuit are Kṣitigarbha and ten prayer
wheels.

Then there are the bas-reliefs: on the west are the three kinds of
Defenders.
The whole temple is entrusted to the Messengers of Power.
Next, in the temple of the confession of human faults,
the temple of Maitreya in the Tuṣita heaven, the deities include
Maitreya, his four acolytes, and the two guardians of the threshold.
Above is the Buddha Amitābha with his procession of four.
Finally, laterally there are the thirty-five Buddhas and the
twenty-one Tārās.
From the peristyle one can see, as much outside as inside,
the sixteen Sthaviras, paragons of Samye.
In the first room are inscribed the eighteen returns to life—
the best at length
and the lower briefly,
and again the history of the great deities.
On the peristyle is depicted the *Avataṁsaka*.
The guardian deity of the temple is the ḍākinī Guli with the
ornate club.
The temple of the Dispenser of Mercy,
the temple of the great prophets, has as deities
first the lord Anābhoga Buddha with the Lotus,
then Vajrapāṇi, Sarvanīvaraṇaviṣkambhin,
the Fierce One in the nectar Wave, Kīlāya,
and finally the forty-two Beings come from the ten directions—
in all, forty-seven divinities.
The Sūtra depicted on the panelings is the *Ratnamegha*.
On the road of circumambulation is painted the noble Always in
Tears,
applying himself to the *Prajñāpāramitā*.
The whole temple is entrusted to the guardian king with the leather
cuirass
and to the lion-faced ḍākinī.
These are the divinities and the inscriptions of the four temples.

There are also eight small temples. In the room of the pure Dharma
are many deities, the principal Bodhisattvas, and their retinues.
A fresco represents the King of Concentration;
the Guarantor is Brahma with the Hair-knot of Skulls.
The pavilions where believers receive the rules of discipline,
the temple of orthography, and the kitchen, have as deities
the lord Śākyamuni and six of his retinue.
The Sūtra depicted on the panelings is that of the Riches of All Kinds.
The verandas are purified, as well as the kitchen of the reverends.
The Defender is a king holding lightning in his hand.
The temple which helps the Community subsist,
the temple of the exorcizing chanters, has as deities
Mahābodhi, a metal statue with a retinue of four.
And Ākāśagarbha is depicted there, with the Sūtra of the Riches at his head.
The defense is entrusted to twenty-eight divine lords.
The temple of Hearing, Considering, and Contemplating guards against obstacles;
the temple of the Indian translators has as deities
Jobo Shākya, a metal statue, with four acolytes.
On the panels is depicted the pure Discipline.
And in the Room of the Perfumes, lotsawas and pandits stand before Amitāyus;
the Defender is the yakṣa with the goat's forehead.
In the temple where the Doctrines of the Baskets are translated,
in the temple of Vairocana with the oracles, the deities are the lord Vairocana
and the four secret Energies which he embraces,
and in a painting, the Vairocana of the Clear Awakening.
The temple which opens by turns the Vehicles and the Doctrines,
the temple of immovable Ecstasy, has as deities
the divine father Vairocana
and, taken as lords by the helpers with the benedictions,

the five Transcendent Conquerors, surrounded by the sixteen Brave Ones of the Good Period.
The frescoes represent the purification of those in unhappy states of being.
The panels of the peristyle bear the *Avataṁsaka*;
the Guarantor is the King with the Silver Head.
The temple in which one devotes oneself to meditation, to concentration and ecstasy,
depicts the *Ratnāvalī*, the banner of glory.
The temple of multiple riches has as deities
Śākyamuni and four of his retinue.
On the panelings are depicted the *Suvarṇaprabhāsa*, that holy book,
the manner of expounding the Dharma to the mothers in the Sojourn of Joy
and the *Drin lan bsag-ba'i mdo.*
The Defender is the King with Lynx Claws.
The temple which produces the salutary Thought of Awakening,
the temple of the treasure of Pekar, has as deities
the perfect Buddha Gaway Pel
with his eight smiling spiritual sons.
The frescoes show the *Yab-sras mjal-ba'i mdo*,
and two of the Regents are figured with their ancient double face.
In each treasury the riches are classified in order,
and the Defenders are the two other Regents.
There is also the dGra lha chen-po with his following:
this treasure ensures the subsistence of the king, of the ministers, of the chief, and of the people.
This is the content of the eight small temples.
Not included among these twelve temples are the pavilions of ablutions,
whose ground floor, with brick pavement, serves as baths;
the room above has frescoes illustrating impermanence.
The Guarantor is the King Who Holds a Chalice in His Hand.
In this pavilion of lustral purification,

this pavilion with crowds of skeletons, the lower room
depicts crowds who are beseeching the Guru to teach them the
Dharma.
In the room above is an ivory altar,
and on the walls is painted the History of the Guru Padma.
The Defender is a yakṣa who is holding a precious stone in his hand.
In this place where the Master is asked to teach the Dharma,
in this pavilion where strength sings, in this brick room,
water, like that of a lake, always flows.
In the heart of a lotus stem germinated there,
Vajrapāṇi with a white body
observes a calm attitude, and on the branches of the lotus
the eight nāga chiefs are respectfully placed.
On the walls, nāgas and crude genies of the earth
are painted as if they were moving in the water.
The Defender is the god of the earth, reverend and calm.

The white stūpa adorned with four lions
is guarded by the yakṣa with the face of a shooting star.
The red stūpa adorned with a thousand lotuses
has as guardian the fierce planet Mars.
The black stūpa adorned with relics
is entrusted to the iron-lipped ḍākinī.
The blue stūpa adorned with sixteen altars
has as Defender the sun-faced yakṣa.
In the guard corps of the four doors of the black wall
appear Śākyamuni and four of his following;
on each side of the doors, outside, are the Four Regents,
and inside, two pairs of protector deities.
Also there are the painted figures of the thousand Buddhas of the
Good Period;
the Defense is entrusted to the Four Regents.
On the black exterior wall, the thousand and eight enclosure stūpas
are under the guard of the twenty-one thousand kings

and the eighteen thousand Mighty Ones.
In front of the four doors, the great stone pillars
bear inscriptions of the noble deeds of the lotsawas and pandits,
of the monarch and of the ministers.
In addition there are the three temples erected by the queens:
First is the one which Tsepongza Todkar erected,
the temple Saving Flower of the Three Worlds.
The summit is of moderate dimensions
and the structure exactly that of the summit.
As divine figures and inscriptions:
In the lower room, the lord is Mahābodhi,
smilingly regarded by eight spiritual sons,
Kṣitigarbha, Maitreya, Avalokiteśvara,
Ākāśagarbha, Samantabhadra, Vajradhara,
Mañjughoṣa and Sarvanīvaranaviṣkambhin.
With the Conqueror of the Three Worlds and the Fierce Immutable Protector
as guardians of the threshold, there are eleven divinities.
The central panels are painted with images
of five thousand four hundred and fifty-three Buddhas.
If from the promenade which makes the circuit of the temple one looks outside, one sees depicted
the Sūtra *Ratnamegha*, and if one looks inside, the *Laṅkāvatāra*.
In the first room are painted the Buddhas of the ten directions
and the *Vimalakīrti-nirdeśa* is also depicted,
the defense is entrusted to the goddess Palden Lhamo.
The middle road of circumambulation is embellished with many treasures,
and the Basket of the Bodhisattvas is commemorated there.
The exterior road of circumambulation is embellished with four bas-reliefs,
and on some panels is depicted the *sDong-po brgyan-ba'i mdo*.
On either side of the door the scenes of the consecration are recalled,

with the King and the ministers in the middle, the songs, dances, and music,
the jugglers, the athletes measuring their strength,
and on Red Rock, half-way up the slope Tshomo,
the lotus stems, germinated spontaneously, the numerous omens of great wonder,
and the appearance of all the marvels in Tibet.
And in this place are recalled the rose of happiness and its songs which continued for twelve years.
The Defenders are the three Luminous Brother Kings.
The shelter of the bells is entrusted to the nāgas and the deities of the planets.
The middle room has as lord the Buddha Dīpaṇkara,
who contemplates, smiling, his eight spiritual sons.
Including the ḍākinīs King and Kang, there are eleven icons.
Looking in the middle one sees depicted
the *Bud-med bur 'gyur-bar lung-du-bstan-pa mdo.*
From the promenade one sees depicted outside the Sūtra of the *gTsug-na rin-chen mdo.*
and inside the cycle of the Non-Returning.
In front of the same promenade are the figures of two of the regents.
The high room has as lord Vairocana with the Omnipresent Look,
more beautiful amid his retinue of eight spiritual sons.
Including the sixteen entities who have come from ten directions
and eight guardians of the threshold, there are thirty-three divinities in all.
On the central wall are painted
the five Buddhas, in the colors of the five points of space,
and on the four doors the goddess with offerings.
Under a high shelter embellished with stonework
is a large golden bell decorated with pendentives.
For the middle floor and the upper floor
the Guarantors are the three brother yakṣa kings.

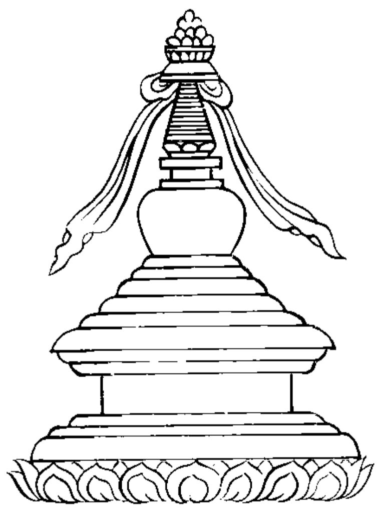
The four small towers are entrusted to the four Vajrapāṇis.
This is the content of the Saving Flower of the Three Worlds.
The temple of the rustic queen of Pan Yul,
the glorious one, born of the Mātṛkā,
has as tutelary deities Bodhisattvas of Tuṣita;
built in the Central Park, this Golden Temple displays its inscriptions and its statues;
but the spiritual sons of the deities are not depicted. The temple has two floors.
Thirteen foods were served to the artists,
and thirteen of their works are reputed to be masterpieces—
seven, people say, outrank the others.
The temple is constructed without exterior masonry or interior pillars;
the Chinese-style is blue. Outside as well as inside one can see
horses, lions, elephants, and other golden beasts.
All sorts of birds from China make beautiful ornaments—
at the eagle door, small golden birds
sound their soft songs which delight the heart.
Both the floor and the edges of the roof are paved with lapis-lazuli.
A perfumed water which a makara vomits out
serves for ablutions, and falls upon a turtle.
The Lord of the Twelve Actions is sculptured in relief.
To the major deities of the temple, and to all the divine personages,
golden baldachins, collective and personal, make a fine ornament;
under a golden dais a goddess with offerings
is painted, embellished by twenty-eight more.
A divine son born from a garuḍa egg asks the Tathāgatas for the lustral ablution.
In the four corners, lions and golden sheep in equal numbers
heighten again the beauty of these places.
These are the thirteen master works of art.
In the room below, the lords are the five Conquerors,
the three golden statues, and the two painted images,

are smilingly regarded by eight spiritual sons.
The Guarantor is the Furious One with Lightning, a fierce
unchangeable King,
there are thus fifteen divinities depicted there.
In the first two central pediments appear
the guardian Regent of the Land with the Prince of the West
and the queen and her son with the ministers.
From the promenade which circles the temple, one sees to the outside
the depiction of
the Hundred Thousand Narratives and the Buddhas of the Ten
Directions.
To the right and to the left of the door, between the rafters, are traced
the perfect gates to the mandalas and the respective palaces
of the United Precepts and of the supreme perfect meaning.
From the promenade one sees inside,
in the central square, the Twelve Actions recalled—
all along in sculptures and paintings, together.
On the facades of the central square the faithful are represented—
the Licchavi discussing with Mañjuśrī.
In the large square is depicted the *Avataṁsaka*
and the series of the births of Rudra Tarpa Nagpo.
In the preliminary room are Pūrṇabhadra
and Maṇibhadra holding the Wheel of the Universe
and, faithfully depicted, the short work on the Wisdom of the World.
Six treasures, the dwelling of the Lady,
and the bas-reliefs adorn the exterior circumambulation road.
In the high room is enthroned Vairocana With the Omnipresent
Look,
surrounded by sixteen divine Entities.
Under the Chinese-style roof of the high room
are depicted the Legend of the Seven Young Girls
and the Legend of the Defender of the noble Community.
In the high room and the middle courtyard
the Sūtra of the White Lotus is inscribed.

The Defenders are not the high Guardians, but the brother and sister,
the nāga-king, and the Tortoise of the earth.
Then, to guard the seven bas-reliefs,
are the king with the horse's head, the yakṣa Kuṇḍali,
Pūrṇabhadra, and Maṇibhadra.
This is the description of the Golden Temple in the Central Park.
For the queen Dromsa, Lamp of Awakening,
the temple of her tutelary deity, Gewa Gyay,
has neither spiritual sons nor daughters depicted; it includes only a single vault,
and is built of bricks well cemented to the melted bronze.
The lord is Amitābha and there are six other metal statues:
Mañjughośa, Avalokiteśvara, Samantabhadra,
the King of the Doctors, these four divine persons,
as well as the fierce Conqueror Vajrapāṇi and the Immutable Protector.
There are two more clay statues: Vajrasattva and Maitreya.
Thus, lord and assistants, there are nine in all.
On the central facade are traced,
on the right, the mandalas of the hundred sacred kinds
and on the left the palaces of the eight fulfilled precepts.
If, from the promenade one looks outside,
one sees depicted the generation of the five castes, the appearance of the Dharma in Tibet,
the manner in which invited lotsawas and pandits translated the Dharma,
the putting into effect of the religious code, the study of the art of translating,
the meeting of the pandits and the king,
the manner in which the concepts of the Bon religion were removed,
the purifying ceremonies when it was abolished,
and the story of Vairotsana and Namkhay Nyingpo,
with only half of the person, as far as the navel, represented.

If from the promenade, one looks inside,
one sees this very History of Padma of Uḍḍiyāna
and the perfect gates to the mandalas with their deities,
as well as all the Secret Formulas translated into Tibetan.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the eighty-sixth canto,
The Description of the Divine Statues and the Inscriptions of Samye
Sealed Oaths



CANTO 87

The Revised Translation of the Śastras and the Precepts

Next, the translations of the Dharma were revised.
First, the translations of the Teachings of the Śrāvakas and Pratyeka Buddhas,
the *Legs nyes bstan* and the *Karmaśataka*,
the *rNams-byed rnam-par 'thag-pa* and the *Las rnam rjod*,
the *Pūrṇa-pramukha-avadāna-śataka* and the *Bram-ze tshoms-kyi mdo*,
the *Drin-lan bsab-pa'i mdo*, the *Damamūka-sūtra* and the *Dran-nyer bzhag*.
Being Sūtras which are of the eradication of vices,
they are the ten Sūtras which are of the apparent meaning.
Next, the translations of the innumerable Sūtras of the small vehicle were revised:
the major texts which make up the four bases of Discipline,
and the two Prātimokṣa Sūtras.
Then the Middle Wheel was revised, the Sūtras of the Bodhisattvas:
the *Prajñāpāramitā*, the Mother-Scripture with its sixteen derivatives,
then, the numerous Pāramitā Sūtras which emphasize openness.
And finally, the Sūtras which show the quintessence of the absolute meaning were revised:
the *Sa'i snying 'khor-lo bcu-pa*, the *Yon-tan mdo*,
the *Avataṃsaka, Ratnakūṭa, Laṅkāvatāra*, the *Padma dkar-po*,
the *Mahāparinirvāṇasūtra*, the *Samdhi-nirmocana*

and the *Gaṇḍavyūha*. The *gSer 'od dam-pa* and others were also revised.
In order to comment on the Three Wheels,
the translation of the Śastras corresponding to the Sūtras were also revised:
the Śastras on the Four Truths of the Vehicle of the Śrāvakas and Pratyekas,
many explanatory sections of the Vinaya texts,
and many other commentaries relating to the Sūtras.
There was also the *Mahāvibhāṣā*, and the seven following works:
the *Dharmaskandha* by the Sthavira Śāriputra,
the *Prajñapti-śastra* by Maudgalyāyana,
the *Dhātu-kāya* by Pūrṇa the Arhat,
the *Vijñāna-kāya* by Devaśarman
the *Saṃgīti-paryāya* by Mahākoṣṭhila,
the *Jñāna-prasthāna* by Kātyāyanīputra—
thus seven Śāstras relating to the Abhidharma.
The *Pañcaskandha-prakaraṇa* by Vasubandhu,
the *Viṃśaka-prakaraṇa*, the *Triṃsikā-prakaraṇa*,
the *Karma-siddhi-prakaraṇa*,
the *Vyākhyā-yukti-ṭīkā*, and the countless commentaries of the treasure of the Abhidharma
were all collected together.
The Śāstras of the Vehicle of the Bodhisattvas were:
the *Mūla-mādhyamīka-kārikā* of the illustrous master Nāgārjuna,
the *Vigraha-vyāvartanī-kārikā-nāma*,
the *Catuḥ-śataka* of Āryadeva,
the *Madhyamaka-hṛdaya-vṛtti-tarkajvāla* of the master Bhavya,
the *Buddhapālita* of Buddhapālita,
the *Madhyamakāvatāra* of Candrakīrti,
the *Satyadvaya-vibhaṇga-pañjika* of Jñānagarbha,
the *Madhyamakālaṃkāra* by the master Śāntarakṣita,
the *Madhyamakāloka* by Kamalaśīla, and still more—
the history with the poetry of Aśvaghoṣa,
the *Vdāna-varga* by that Arhat Dharmatrāta

the hundred and eight prakaraṇas of Dignāga,
the sevenfold commentary of Dharmakīrti and other works of his
including the *Hetu-bindu-nāma-prakaraṇa*,
the *Bodhisattva-caryāvatāra* of Śāntideva,
the Five Doctrines of Maitreya received by Asaṅga,
the Five Stages and the Three Vows, and still more,
the translation of many Śāstras of the Great Vehicle.

Finally came the commentary of the Sūtras of certain meaning:
the explanation of the Ten Levels by Vasubandhu,
the explanation of the *White Lotus*,
the sixty sections of Hermeneutics and more—
all the original texts translated by scholars with precise methods.
Thus a great number of Śāstras were included.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the eighty-seventh canto,
The Revised Translation of the Precepts and Śāstras
of the Vehicle of the Outer Signs
Sealed Oaths



CANTO 88

The Assemblage of the Revised Translations of the Secret Formulas, Exoteric as Well as Esoteric

[Here follows a list of the various tantras which were translated and then revised.]

de nas gsang sngags theg pa'i 'gyur byang ni
zam tog bkod cintāmaṇi dang
'dus pa rin cen tog dang gzungs gra lnga
gzungs phran brgya dang drug cu la sogs 'gyur
kṛiyā'i 'gyur byang sku rgyud gtsug tor dang
gsung rgyud don zhags thugs rgyud rig pa mchog
dpung ba las byung bshad rgyud dpung ba bzang
lte ba dag las su tikara'i rgyud
pus mo gnyis las mi g'yo ba'i rgyud gnyis
de ltar kṛiyā rtsa ba'i sde drug 'gyur
bya ba spyi rgyud 'jam dpal rtsa ba'i rgyud
bye brag cho ga zhib mo ston pa'i rgyud
lha rgyud gzungs ring bsam gtan phyi ma dang
'od zer 'phro rgyud gsang ba spyi yi rgyud
dbang bskur rtog pa rgyal po'i rgyud sogs dang
rigs gsum pa ni 'jam dpal rtsa ba'i rgyud
'jam dpal gsang rgyud 'jam dpal rigs drug rgyud
phyi ma 'jam dpal gsang ba bstan pa'i rgyud

bshad rgyud yi ge bkod pa las rgya mtsho
dpa' bo gcig sgrub bstod pa glur blangs sogs
spyan ras gzigs la mdo rgyud nyi shu gcig
padma dra ba don yod zhags pa dang
yid bzhin 'khor lo phyag stong spyan stong gzungs
seng ge sgra dang padma cod pan rgyud
'jig rten dbang phyug rtog pa la sogs 'gyur
phyag na rdo rje gtum po rtsa ba'i rgyud
phyi ma phyi ma'i phyi ma dang bcas pa
rdo rje sa 'og rdo rje sa gsum 'dus
rdo rje bde khros rdo rje gdengs pa'i rgyud
rdo rje snying po me lce dbab ba sogs
rdo rje rnam par 'joms pa rtsa ba'i rgyud
rdo rje ri rab khang bu brtsegs sogs 'gyur
gzhan yang gzi ldan sgrol ma 'bar ba'i rgyud
tsunda'i rgyud dang gshin rje nag po'i rgyud
rig pa'i gzungs sngags bsam gyis mi khyab 'gyur
gnyis sbyod upa'i rgyud kyi 'gyur byang la
rtsa rgyud rnam snang mngon par byang chub pa
bshad pa'i rgyud chen nyi ma gzi brjid dang
rtsa ba'i rgyud dang phyi ma phyi ma'i rgyud
khams gsum rnam rgyal sras khog snang ba'i rgyud
'jam dpal mtshan brjod le'u khri drug stong
me dpung 'bar ba dam tshig gsum bkod rgyal
lag na rdo rje dbang bskur rgyud sogs 'gyur
rnal 'byor yoga'i rgyud kyi 'gyur byang la
rtsa ba'i rgyud chen tathāsaṇgraha
yoga'i bshad rgyud rdo rje rtse mo dang
byin gyis brlab pa ngan song sbyong ba'i rgyud
kha skongs dpal mchog dang bo rig pa mchog
'jig rten gsum rgyal 'jam dpal sgyu dra dang
rdo rje snying po rgyan gyi rgyud sogs 'gyur
de dag rnams kyi 'grel bshad sgrub thabs dang
dbang bskur gdams ngag lag len dang bcas pa'i

mthun pa'i bstan bcos dpag tu med pa 'gyur
bsdu na kṛiyā yoga rnam pa gsum du grags
bskyed pa mahāyoga'i 'gyur byang la
rtsa ba tantra chen po sde bco brgyad
rnam snang la sogs sgyu 'phrul sde bzhi dang
gsang ba rdor sems sgyu 'phrul sde tshan brgyad
sgrub pa bka' brgyad spyi rgyud sgos rgyud dang
'jam dpal sku rgyud zla gsang nag po dang
padma gsung rgyud rtan chog rol pa dang
yang dag thugs rgyud heruka gal po
bdud rtsis yon tan rol ba che chung dang
phur ba 'phrin las byidyotatma la
mamo 'bum tig la sogs sgrub sde drug
sbyor sgrol sman rag gtor ma'i rgyud sogs 'gyur
nang lung anuyoga'i 'gyur byang ni
rtsa rgyud ye shes phyag rgya rol ba'i mdo
dbang bskur rgyal po rigs 'dzin drug gi mdo
ting 'dzin mchog mdo gsang sgo 'grel ba'i mdo
rdo rje ma gol sgrol ma brtsegs pa'i mdo
de dag rtsa ba'i mdo bdun 'gyur byang do
lung chen rtsa ba nang gi mdo bdun ni
sangs rgyas kun gyi dgongs pa 'dus pa'i mdo
kun 'dus rig pa sems lung chen mo'i mdo
ye shes rngam glog khu phyug rol pa'i mdo
gal po che dang 'jig rten 'das pa'i mdo
de dag lung chen nang gi mdo bdun no
sku mchog bskal pa me ltar 'bar ba'i rgyud
gsung dbyangs khro rgyal dbang chen 'dus ba'i rgyud
thugs mchog rnam dag pundarīka'i mdo
yon tan lhun rdzogs lha mo ma gol rgyud
'phrin las mthar phyin sgom don drug pa'i rgyud
bla med don rdzogs 'dus pa'i rgyud rnams dang
spyi rgyud stong gis brgyan pa la sogs 'gyur
sangs rgyas kun gyi dgongs pa 'dus pa ni

bka' rnams kun gyi dems su bzhag pa yin
rdzogs pa atiyoga'i 'gyur byang la
rtsa rgyud sde lnga yan lag rgyud sde bdun
bshad ba'i rgyud bzhi yan lag bcas pa dang
rdzogs pa chen po sems smad bco brgyad dang
klong sde dkar nag khra gsum ma bu'i shor
man ngag sde la bka' gter snyan brgyud gsum
de dag re re la yang skor lnga lnga
phyi skor nang skor gsang skor bla med skor
yang gsang thig le'i skor te snga 'gyur lga
phyi 'gyur bcu gsum bar 'gyur bco brgyad dang
yang 'gyur nyi shu la sogs mang du 'gyur
spyiti yoga 'bras bu'i mdo bdun dang
rdzogs chen bka' 'dus rgyud bcu la sogs bsgyur
de dag rnams kyi 'grel bshad sgrub yig dang
phyogs mthun bstan bcos dpag tu mad pa'ang 'gyur
rgya dpe nālandā yi gtsug lag dang
lha klu gnod sbyin mkha' 'gro'i gnas bzhugs pa
slob dpon rnams kyi rdzu 'phrul gyis blangs nas
da lta bsam yas dgon mdzad rnams su bzhugs

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the eighty-eighth canto,
The Assembly of the Revised Translations of the Secret Formula.
Exoteric as well as Esoteric
Sealed Oaths



PORTFOLIO FIVE

THE TWENTY-FIVE DISCIPLES OF PADMASAMBHAVA



PLATE 32

PLATE 32 Guru Padmasambhava surrounded by his disciples: to his right is Mandāravā, to his left Yeshe Tsogyal. At the top of the thanka is Vimalamitra, below is Vairotsana. Above and to the right holding a skull cup is Yudra Nyingpo. To the right, flying, are Yeshe Yang and Yeshe De. Directly below is Sange Yeshe and to the left is Gyalwa Lodro. Below him is Konchog Jungnas. Among the rocky mountains is Palgyi Dorje and below him is Palgyi Senge. Kawa Paltseg sits with folded hands; Sogpo Lhapal sits with a tiger; Ma Rinchen Chog consumes a rock; Kichung Lotsa is catching a bird. Below is Trisong Detsen and to the left is Yeshe Tsogyal. Above is Odrang Palgyi Wangchug. In the corner is Dranpa Nanka and above him is Palgyi Yeshe. Dranpa Tsemang holds a book and above is Palgyi Senge. Extracting water from a rock is Yeshe Zhonu. To the left is Karchen Palgyi Wangchug. Flying above is Dorje Dudjom and to the right is Gyalwa Choyang. Flying above is Namkay Nyingpo.

PLATE 33 Guru Padmasambhava transmitted the essence of his teachings to twenty-five disciples who preserved the oral instructions and Tantric texts through their spiritual and clan lineages. They were initiated into the Maṇḍāla of the Unity of all Buddhas and each cast a flower into the center of the mandala, symbolically offering body, speech, and mind to the guru. Thereafter, each disciple perfected a particular meditative realization and ability by which they are known. The lineage of Padmasambhava flows to present times through the efforts of this first generation of Nyingma practitioners.



Plate 33

PLATE 34 King Trisong Detsen was an incarnation of Mañjuśrī. In order to bring the teachings of the Buddha to Tibet, he decided to build a monastery. Encountering resistance, he invited Śāntarakṣita who brought the Sūtra texts, the moral precepts, and teachings of philosophy from India. Still unsuccessful in erecting Samye Monastery, he invited Guru Padmasambhava who came bearing the Inner Tantras and Secret Mantras. After the construction of Samye, King Trisong Detsen invited many Buddhist pandits from India and surrounding countries to teach and translate. The King's Bonpo ministers opposed the Buddhists, and even forced the banishing of translators, but the Dharma prevailed. Under his patronage, hundreds of texts were translated, monasteries and schools were built, and the authentic Dharma of India spread across Tibet like sunlight at dawn.



PLATE 34

PLATE 35 While Padmasambhava and Sarasvati, the goddess of learning and eloquence, were engaged in mystic practices, a garland of red and white syllables shot through the sky into a valley in Tibet. Lord Karchen and his wife had visions of a lovely eight year old girl playing a guitar, of tremors and bursts of light rays. Nine months later, as Yeshe Tsogyal was born, flowers fell and rainbows spiraled across the sky. As a child she was intelligent, quick to learn, and at age sixteen she become one of Trisong Detsen's queens, after which she became a disciple of Padmasambhava. Yeshe Tsogyal often conversed with Guru Rinpoche, asking him many questions and writing down his words. In this way, she requested the essence of the Tantric teachings. Then, with an unfailing memory, she transcribed his teachings and reduced their meaning to symbolic form in a codified script known only to the inner circle of initiates. She prepared these terma texts on special yellow parchment, some of which were abbreviated to one page while others contained many folios and were much more extensively detailed. Hundreds of these texts were then carefully wrapped, immune to the hazards of weather and natural deterioration, and hidden away for safekeeping in specific locations designated by Padmasambhava. Yeshe Tsogyal was Padmasambhava's closest disciple and mastered the Guru's complete teachings. She did not die, but disappeared in a radiance of rainbow light to join Padmasambhava on the Copper Colored mountain.



Plate 35

PLATE 36 Vairotsana was born into the Pagor clan in Zangkor near Lhasa. He was one of the first three translators sent for by Padmasambhava and one of the original seven monks trained by Śāntarakṣita, Vairotsana was sent to India by Trisong Detsen and, while there, studied with twenty-five masters, among them Śrī Siṃha. Secretly, during the night, the master delivered to him the Tantric doctrines of the Atiyoga, writing them out with goat's milk on a white cloth. Śrī Siṃha told him, "If you hold the cloth over smoke, the letters will become quite visible, but you must carefully guard the secret teachings." Vairotsana also mastered the 'winged-feet' whereby he could run like a bird flies. When Vairotsana returned to Tibet, he became one of the most respected translators of his time, carefully wording the Tripiṭaka and Prajñāpāramitā literature with precision and insight.

Through contemplating that the nature of phenomenal existence has no origination and no characteristic marks, Vairotsana became inseparable from the Mind of Guru Rinpoche, who said to him, "As I am, so are you." Cherishing and utilizing the spontaneous appearances of the mind's projections, Vairotsana mastered the three classes of Dzog Chen precepts as handed down by Śāntigarbha, Hūṃkara, and Vimalamitra. After meditating for many years in Kham, Vairotsana carried the Tantric teachings to China. His unclouded devotion and faith opened his inner eye and enabled him to see both the formed and formless as the manifestation of unoriginated awareness.



PLATE 36

PLATE 37 Born in the fertile region of Nub in western Tibet, Sangay Yeshe was one of the 108 translators sent to India by Trisong Detsen. Through his practice of the Vajrakīla Sādhana, he pierced the restrictive nature of common appearance, and could shatter rocks with a touch of his dagger; thus he became widely known as a great Siddha. Absorbing into his body the rays of the sun and moon, he discovered within himself the light of transcending awareness. So successful and fearless was he that one day the King Lang Darma, hearing of the great 'magic man', invited Sangay Yeshe to his court. "What sort of power do you have?" he asked. "Show me your power." So Sangay Yeshe accepted the challenge. Pointing his finger toward the sky, he chanted a mantra, and suddenly a huge scorpion, larger than a yak, stood balanced on his fingertips. Lang Darma looked stunned, but Sangay Yeshe was not yet finished. "Look," he said, and from the scorpion came a thunderbolt that pulverized the nearby rocks into sand. The demonstration was sufficient to terrify Lang Darma, who pledged not to disturb the long-haired, laymen followers of the Mantrayāna.

Together with Yeshe Tsogyal, Sangay Yeshe compiled many of Guru Rinpoche's teachings and preserved innumerable texts in his private library during Lang Darma's short but violent reign. He lived for 113 years and, following his death, his disciples continued to transmit the Tantric teachings, especially the practice of the Vajrakīla Sādhana.



PLATE 37

PLATE 38 Gyalwa Chogyang was one of the first Bodhisattvas trained by Śāntarakṣita. Respected for his purity as a monk, he offered the flower of his body, speech, mind, and action into the Mandala of the Herukas, becoming identical with the Horse-headed One, Hayagrīva. Illustrating this spontaneous coemergence with his tutelary deity, he was often heard neighing like a horse from the crown of his head. Thus he dissolved all karmic inclinations by practicing the meditation which is beyond speech, the object of no-thought, the 'horse of non-action', which neither comes nor goes. Through perfect understanding of the inseparability of form and formlessness, he radiated the light of original awareness represented by Amitābha and was able to transmute his body into a raging fire. During his life, Gyalwa Chogyang performed many services for King Trisong Detsen and learned to blend every action into the path of freedom.



Plate 38

PLATE 39 Namkhay Nyingpo was sent by Trisong Detsen to Nepal to request that Padma enter Tibet. He was among the first five Bhikṣus ordained by Śāntarakṣita and traveled to India as one of the 108 translators. Though exiled to Lhobrag, he returned to heal the King and in a contest of powers made two statues get up and walk. He created thunder and turned the whole sky red. He made a crag count pebbles that were thrown at it, after which the King conceded Namkhay Nyingpo's greater power. Having translated and practiced the Mantrayāna teachings and Dzog Chen realization, he could ride on the rays of the sun. One day in early spring, his nephew asked him for some seeds to plant because the farmers' supply was finished. Namkhay Nyingpo replied, "If the farmers have no seed, where can I, a yogi, find any?" But taking some small rocks, he instructed his nephew to pulverize them and then plant the granules. Soon, many varieties of flowers, plants and vegetables could be seen sprouting from the ground. Accustomed to flying wherever he traveled, one day Namkhay Nyingpo's string of beads fell from the sky into a certain valley. When his fingers, in picking up the beads, touched the earth, five fragrant flowers appeared, and from the center of the flowers emerged five ḍākinīs who, in turn, erected five stūpas which exist to this day. Namkhay Nyingpo practiced meditation for many years in the rocky southern mountains of Bhutan and finally left this world embraced in a rainbow of light.



Plate 39

PLATE 40 Yeshe Zhonu was sent by Trisong Detsen to invite Śāntarakṣita to Tibet. He mastered the Sūtras and Tantras and transcribed many early translations and Nyingma teachings. He was initiated by Padmasambhava and entered the center of the Mandala, propitiating Chemchog Heruka and drinking the pure water of spiritual instruction. Once when he was staying in a cave at Yarlung with Gyalwa Choyang, Yeshe Zhonu manifested himself as a crow to see if Gyalwa Choyang would recognize him. Another time he projected himself as a baby camel and playfully pranced around the meditation cave. But both times Gyalwa Choyang immediately realized who it was and warmly greeted his friend. Yeshe Zhonu was taught the Vajrakīla Sādhana by Vimalamitra and translated many texts with the master. His study of the Phurbu tradition heightened his unwavering awareness and, at his touch, healing nectars flowed from rocks. He is most commonly known as Nyag Jñāna Kumāra and was widely recognized as a master translator and practitioner of the Tantras.



PLATE 40

PLATE 41 Born into the clan of Brog near Shantag, Palgyi Yeshe studied and translated the Nyingma Tantras assiduously, particularly the *Mamo Bod-tong*. In the unfolding of the Initiation Mandala, his flower fell on Lhamed Heruka. When the full Mandala spontaneously appeared before him, all restless tendencies of body, speech and mind were consumed in the great fire of intrinsic awareness. With a fiery glance he destroyed self-created obstacles and released both human and nonhuman spirits from the lower realms of suffering and depression, teaching them watchfulness and attention to immanent death. He practiced meditation on the peaks of snow-encrusted mountains and trained many accomplished disciples and lamas.



PLATE 41

PLATE 42 Born from the clan of Lang, Palgyi Senge's father was the Bodhisattva, Shangchig Dekor. At age eight he traveled throughout the mountains and subdued many wild demons in Uḍḍiyāna at the invitation of Ling Gesar. Trisong Detsen sent him to India with Dorje Dudjom and Śākyaprabha to invite Padmasambhava to Tibet. He was also one of the first five Bhikṣus ordained by Śāntarakṣita. One of the 108 translators who were sent to India, Palgyi Senge became the heart-son of Guru Rinpoche. Through his earnest practice of one of the Heruka Sādhanas, he understood the interrelation of causes and conditions and surrendered completely the neurotic craving which accumulates Karma. During the Bonpo debates, he drew rainbow figures in space. On one occasion he visited the lower realms and liberated many human and nonhuman beings from the bewilderments of clouded judgment. For a long time he practiced meditation in the Himalayas near Bhutan, offering to all the nectar of spiritual instruction.



PLATE 42

PLATE 43 In a former life Dorje Dudjom, together with three brothers who were later born as Padmasambhava, Śāntarakṣita, and Trisong Detsen, built the great stūpa in Katmandu, Nepal and vowed to be the messenger for these three brothers. When the force of that vow matured, Dorje Dudjom was born as Trisher, into the clan of Tsarung and became one of Trisong Detsen's ministers. He accompanied Palgyi Senge and Śākyaprabha to India to invite Padmasambhava to Tibet and in Mang Yul again requested the master to come to Central Tibet.

One day, as he was meditating in a completely dark cave, he could see in a vision that the construction of the temple at Samye was nearing completion. He somehow managed to emerge from the sealed cave through a small chink in the rock, leaving behind a large passageway which can still be seen today. During his initiation into the Unity Mandala, his flower fell on Jigten Choto Heruka. By allowing the self-existing Mind to assume its natural state, he could walk in space as free as the wind, traveling to other continents with the speed of a moment's thought. In later life, he returned to Tsarung, at the red rock called Bird's Nesting Place, where he translated many Tantric texts and communicated the Mantrayāna teachings to the lineage of his clan.



PLATE 43

Plate 44 Yeshe Yang was one of the 108 translators sent to India and one of eight manuscript editors who transcribed Guru Rinpoche's private inner teachings. While deep in meditation, he understood the arising and vanishing of thoughts in the sky-like expanse of mind, and his awareness extended beyond space and time to the realm of no-thought. In this lucidity of Mind-itself, he traveled throughout space to the realm of the ḍākinīs and received the eloquent ciphers appropriate to the recording of the terma. Following Padmasambhava's directions, he concealed many of these oral teachings in various secret places such as rocks, deep pools, caves and the sky. He was known and respected for his clear, exact expression. He released himself from all worldly entanglements and resided for a time in the forested mountainsides with Sogpo Hapal. One day, he flew up into the sky and disappeared.



Plate 44

PLATE 45 A layman metalsmith, Sogpo Hapal was physically very powerful, working cross-legged in the traditional fashion with a crude bellows and a charcoal fire. He was befriended by Yeshe Zhonu who gave him the Tantric texts and their oral commentaries. Through practice of the inner Sādhana of Vajrakīla, he purified the analytical powers of his mind. Three times, while sitting in front of his meditation cave, he subdued the prideful enemies of his own thought creations. With fierce mastery of ignorance and illusion, he fearlessly restrained even wild tigers. At the contest of skills which Trisong Detsen had arranged between the Buddhists and the Bonpos, Sogpo Hapal caused tigers, leopards, bears, and brown bears to become as tame as dogs.



PLATE 45

PLATE 46 Yeshe De was one of the three great early Nyingma translators. He was among the 108 translators sent to India as chronicled in the seventy-first canto. A master of the Vajrakīla Tantra, he realized the illusory character of all phenomenal appearances and cut the cord of mind-made karmic conditioning, leaving him free to soar in the sky like a bird. He was ever sensitive to the subtle nuances and precise shades of meaning in the hundreds of texts which he translated, and he comprehensively studied all the Nyingma Tantras and sādhanas. This scholarly monk was born into the clan of Jang and was also called Vande Yeshe De. Throughout his life he exhibited many psychic powers, including the ability to fly.

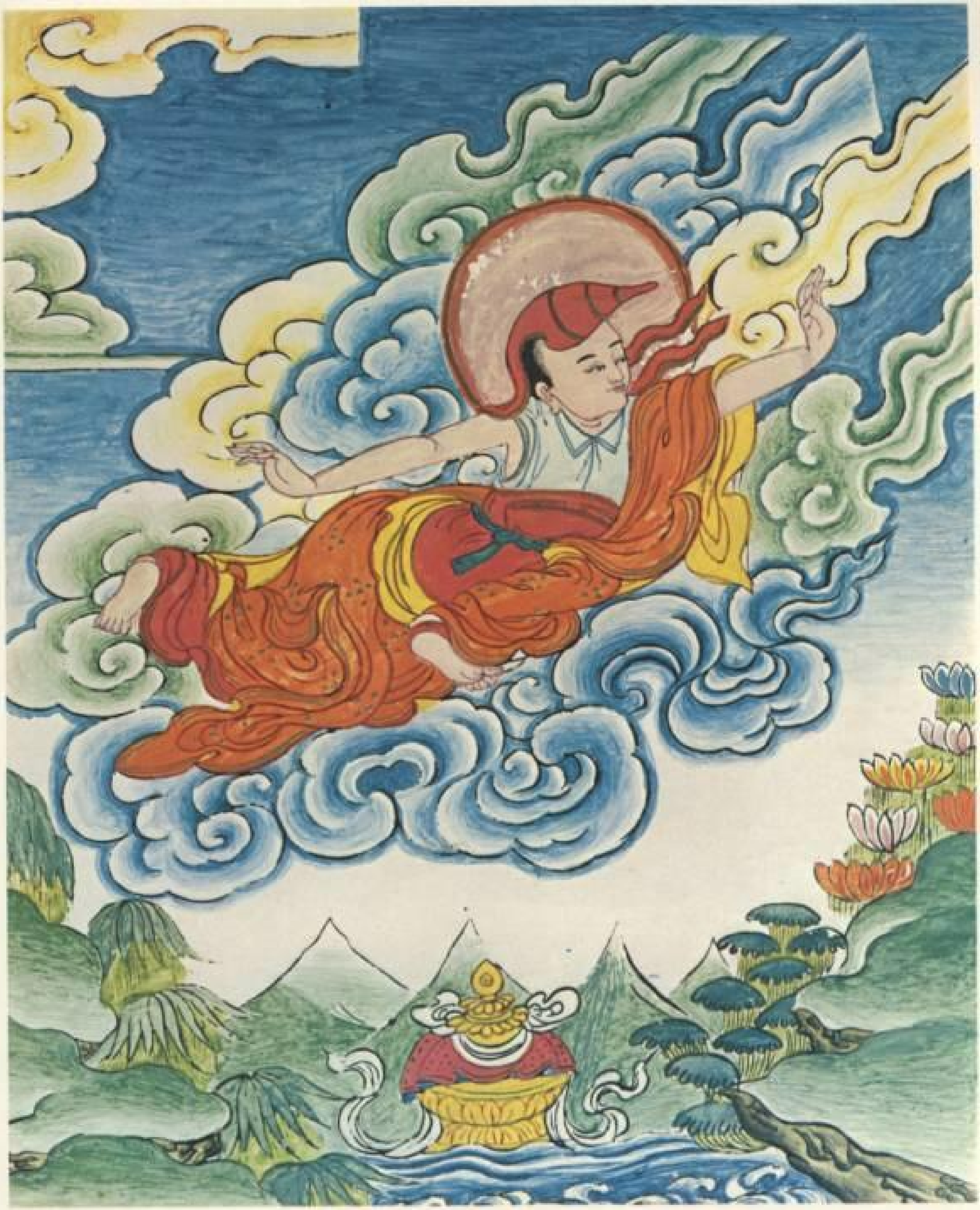


PLATE 46

PLATE 47 The brother of Yeshe Tsogyal, Palgyi Wangchug was among the 108 translators sent to India and upon his return accompanied Padmasambhava wherever he traveled in Tibet. As a son emulates and imitates his father, Palgyi Wangchug discovered in his practice the essential meaning of Padma's instruction and became known as the 'heart-son' of Guru Rinpoche. Uniting Mantra and Mudrā, he holds aloft a mystic dagger and subdues the illusory objects of phenomena with the blade of discriminating awareness. Simply by raising the dagger, he could direct feverish heat waves toward his enemies, pacifying them at once and eliminating every obstruction to complete spiritual understanding. An invulnerable lay master, Palgyi Wangchug traveled throughout Tibet, often accompanying Yeshe Tsogyal. Wherever he went, he communicated the oral teachings of the early Nyingmapa.



Plate 47

PLATE 48 Born in Kham, Tse Mang fashioned the elegant handwritten calligraphy of Tibetan script. A precise Sanskrit scholar, he translated and edited the footnotes to Padmasambhava's texts and perceived their intended meanings through the insight of his understanding. Many manuscripts discovered by terma masters were written by his hand and are still preserved in Tibet. Tse Mang was able to recite with perfect recollection the Sūtras and Tantras for days at a time and thus attained the clarity of the non-dual mind, unobscured by the distinctions of time and space. Having studied the Tantric texts, he practiced many sādhanas and passed a quiet life in the forests and mountains.



PLATE 48

PLATE 49 At an early age, the lotsawa Kawa Paltseg was recognized by Padmasambhava as the reincarnation of an Indian Mahāpaṇḍita, purposely born in Tibet in order to translate the texts necessary for the successful transmission of Buddhism. Born in Pembo north of Lhasa, he was one of the seven Bodhisattvas trained in the Sūtras by Śāntarakṣita and became one of the three most influential translators at Samye. Together with Chogrolui Gyaltsen and Ma Rinchen Chog, he was dispatched to India by Trisong Detsen to invite Vimalamitra to Tibet. Under Padmasambhava's guidance, Kawa Paltseg studied the Tantric teachings and attained a state of peace, composure, and harmony whereby his range of vision was not only widened but perfectly cleared. Able to see both the past and future, he gained the powers of telepathy and clairvoyance. His feat at the Buddhist-Bonpo debates was to cut off his head and put it back on again. In addition to his many translations, Kawa Paltseg wrote significant commentaries which were incorporated into the Tantric texts. His printed style of calligraphy became popularly imitated in all of Tibet, and through his lineage many Nyingma Tertons discovered hidden treasures.



Plate 49

PLATE 50 Born from Trisong Detsen's clan, Palgyi Senge was a student of the Bon tradition. After investigating the many branches of learning available in Sanskrit texts, he returned to Tibet to become one of eight renowned scholars. Following Padmasambhava's instruction, he practiced the Heruka Tantras. Through his practice, Palgyi Senge acquired many siddhis. One time, when he wished to cross a wide, swift-running river, touching the water with his dagger, the river parted and exposed a passageway, allowing him to walk on the river bed to the opposite shore. Another time, placing his dagger on a rock, he walked directly through the stone to the other side. And once, at Chim-phu near Samye, when he displayed the Vajrakīla Mudrā, the river began to flow upwards. He took an active part in the decoration of Samye temple, and on the East side he built an enormous white stūpa. Then, after he had sunk a long wooden pipe into the soil, a rich butter-oil oozed up from the earth which he distributed to everyone for their tea. For many years he practiced meditation in various caves, and his clan lineage generated many successful masters and monks.



Plate 50

PLATE 51 Originally one of Trisong Detsen's administrators, Gyalway Lodro traveled to India and, after learning Sanskrit, studied with Hūṃkara, one of the Eighty-four Mahāsiddhas. From Padmasambhava he received the oral teachings which grant freedom from all samsaric tendencies and bestow the inner elixir of youth. To demonstrate the efficacy of the Buddhist faith, in the huge cotton tent erected for the debates with the Bonpos, he caught wild animals and milked them. Through meditation on the unitive nature of the Mind which encompasses all realms and embraces all inhabitants, Gyalway Lodro rescued his mother and many others from the death-realms of the Yamarājas and turned their corpses into solid gold. These treasures he stored in caves and statues where various Tertons later discovered them. Through his propitiation of his Heruka, he acquired the revitalizing faculty of longevity and lived in forests and mountains, practicing the teachings and transmitting them to others for over 300 years.



PLATE 51

PLATE 52 Recognized as an incarnation of an Indian Mahāpaṇḍita, Kichung was born into the clan of Brog and learned Sanskrit without effort at an early age. Padmasambhava instructed him in many esoteric Tantric teachings, and through his practice he became widely known as an all-encompassing master of the Mantrayāna. He immediately comprehended that which is beyond the domain of discursive thought, and, like the sky, freed himself from all limitations through unclouded devotion and faith. By means of finger gestures he was able to attract and catch flying birds and teach them the transient nature of all phenomena. He lived, as a layman, in the warm fertile valleys of eastern Tibet.



PLATE 52

PLATE 53 Tenpa Namkha was present at the debates between the Bonpos and Padmasambhava's disciples and indicated that a person who had attained realization had no need to make any distinction between the Bonpos and Buddhists. Rising up in the sky, he struck the moon and sun together like a pair of cymbals. "There is no need," he said, "to introduce distinctions into the shining knowledge of the mutual sphere of sentient beings." Revered by the Bonpos as a manifestation of their founder, Tenpa Namkha thereupon cut off a lock of his hair with a gold razor and was initiated into the circle of the Mantrayāna by Padmasambhava. He meditated in the woods and mountains and developed the completely awakened state, free from the agitation of phenomenal forms. Through gestures alone, he tamed the wild yak of the northern plains and taught the Dharma to many other beings roaming in the realms of restless existence. He is said to have collated many advanced Buddhist texts, particularly of the Great Perfection. Thereafter he disseminated the translations, commentaries and oral teachings of Guru Padmasambhava.



PLATE 53

PLATE 54 Palgyi Wangchug was a lay disciple of Padmasambhava and received many private teachings. He traveled to India as one of the 108 translators and rendered many difficult texts into lucid Tibetan. Through his practice of visualization, he transmuted all negative and emotional obstructions and entered the stream of non-duality, immersing himself within the great river of spontaneous knowledge. His clan still preserves and practices the oral teachings of the Kama lineage.



PLATE 54

PLATE 55 Born from the clan of Ma in central Tibet, Rinchen Chog was trained as a monk by Śāntarakṣita and was initiated into the Mantrayāna methods and practices by Padmasambhava. At the request of Trisong Detsen, he traveled to India with Chogrolui Gyaltsan and Kawa Paltseg to invite Vimalamitra to Tibet. Viewing the material world as a crystallization of thought-form, he meditated in various caves. Being without food, he transformed the rocks into edible nectar. During the Bonpo debates he sat cross-legged in space. As a translator of Sūtras and commentaries, he fully comprehended the teachings of Nāgārjuna. He studied extensively with the Tantric master, Vimalamitra. Rinchen Chog was recognized as one of eight scholarly masters and was responsible for translating the eighteen major Mahāyoga Tantras. During the course of his life, he wrote over 250 commentaries on the works of Padmasambhava, Vimalamitra, and Buddhaguhya, which contain the essence of the Great Perfection teachings.



PLATE 55

PLATE 56 Palgyi Dorje was born near Lhasa, but moved to the eastern frontiers where he served to protect the border of China and Tibet. Soon he was overcome by sadness at the impermanence of all existence and, hearing about the great Buddhist teachers at Samye, set out with his two brothers for central Tibet. There he studied with Vimalamitra and was initiated by Padmasambhava in the oral teachings of the Mantra tradition. After Guru Rinpoche left Tibet, he wandered throughout the mountains, stopping only to meditate in various caves. One day as he was meditating on a mountain peak, a sudden wind carried him up into the sky far away to a beautiful secluded mountain, and from that time on he was found to possess many extraordinary powers. Thereafter, allowing his mind to rest without discursive thought, he was able to pass freely through rocks and fly from mountain to mountain wherever he wished.

Some time later, while Palgyi Dorje was meditating in a cave, reports of Lang Darma's suppression of the Buddhists reached him and he set out to liberate the body of this mad King from the commission of further crime. Dressed in black and riding a white horse which he had covered with charcoal, Palgyi Dorje arrived in Lhasa and found the King attending a ritual dance. Joining the dancers he waited for the right moment, and, with compassion, let fly the fatal arrow and fled, washing off his horse in the nearby Tsangpo River. Then he continued to East Tibet where he again lived in the mountains performing sādhanas for the sake of all suffering beings. After a long life of solitude, his body became transformed into a rainbow of light, and he disappeared.



Plate 56

Plate 57 Konchog Jungnay became an influential minister under Trisong Detsen. A close follower of Padmasambhava, he received instruction in the vastness teachings. In deep relaxation of body and mind, he contemplated the indivisibility of appearance and voidness—just as wind is not separate from air—and discovered within his mind the realization which is all-encompassing like the sky. With lightning and thunderbolts he directed the wrathful dagger of his clear perception to liberate both humans and nonhumans from anxiety and timidity. A participant in the debates with the Bonpos, he sat in a bonfire without being burned. At life's end, the body of this layman translator became an expanse of light.

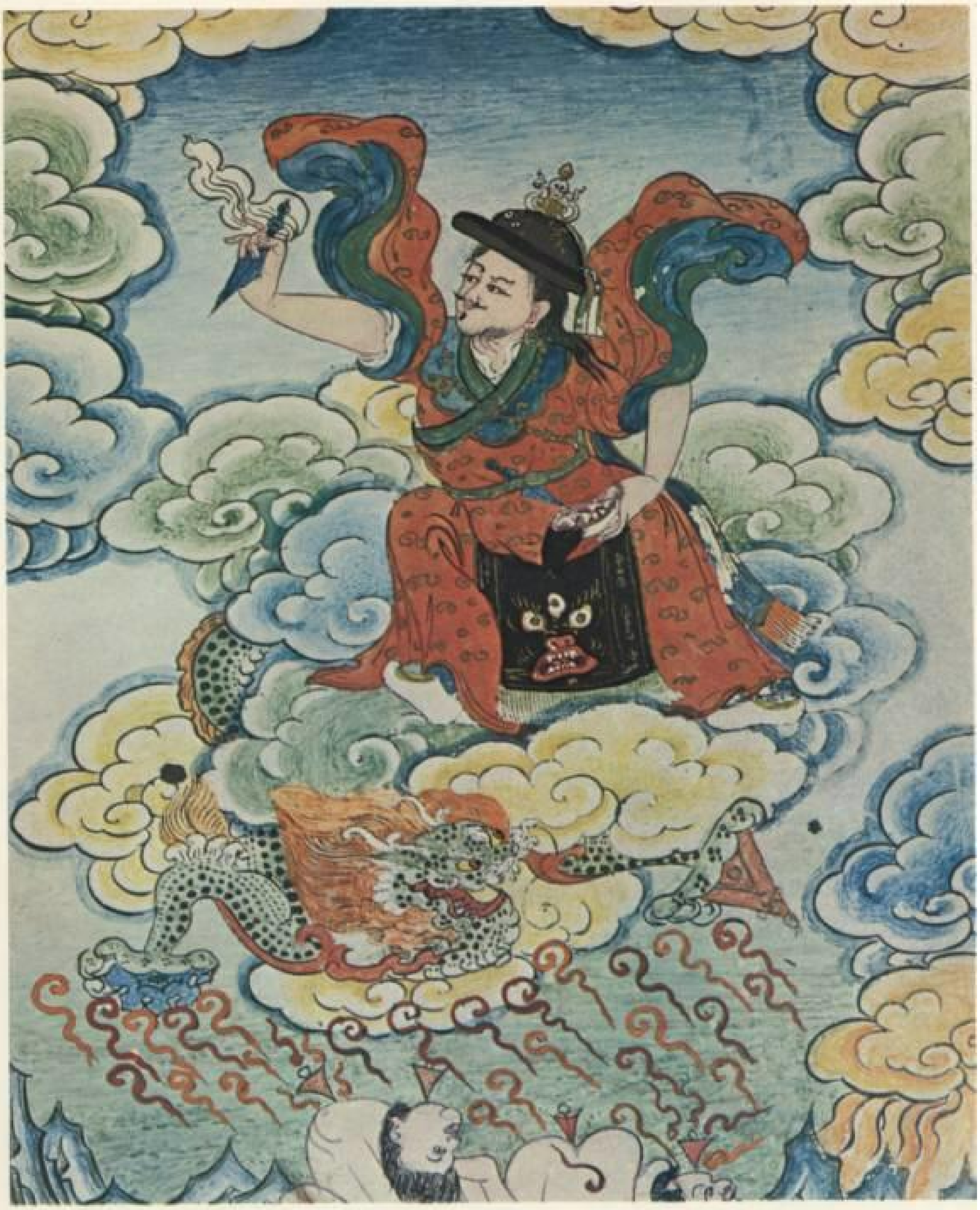


Plate 57

PLATE 58 One of the eight self-mastering scholars of Tibet, Gyalwa Changchub received the Mantra teachings from Padmasambhava and became an exemplary monk and lotsawa. Just before his departure from Tibet, Padmasambhava gathered together all the disciples at Thaduk. There he counselled them for twenty-one days, giving them many final instructions in the practice of sādhana, ritual offerings, Mantra, visualization, meditation on Samādhi, and many other spiritual exercises and techniques. At this time, Padmasambhava initiated Gyalwa Changchub into the All-encompassing Mandala. He was thereafter able to sit on the throne of empty space.



PLATE 58

CANTO 89

The Teaching of the Impermanence of All Compounded Things

Now King Trisong Detsen, remaining on the plain of the Willows and the Elms,
wanted to give recognition to the graciousness of the lotsawas and pandits.
He seated them by order of rank
and, after the meal, gave them the whole of the surplus.
He gave them male and female yaks, horses, and mules,
measures of gold in powder and golden bowls,
tea, coats of mail, rolls of silk and of cotton,
and loads of serge and fine wool.
For their part, the king's ministers and followers
made the pure gift of great and small goods.
To the lotsawas was delegated the joy of enumerating the Doctrine.
They were raised to the rank of lama; Head Ornament became their title.
The king told of all their kindness,
and the best of the great pandits,
the Guru Padma, responded with a benediction.
Those who had not spoken before began to speak;
conversations from above and below spread widely.

Then Vimalamitra left for China,
the Indian pandits departed to their own country,
and the other pandits returned home.
Lotsawas and followers went separately,
and the permission to leave thus given did not obstruct the Dharma of India.
The second Buddha, Padma the Guru,
and the Predestined Bodhisattva, remained.
Others, because of the bonds of their previous lives,
were not dismissed; they accepted the dwelling
and sat to meditate with the Great Abbot in the temple of the Awakening
and with the Guru of Samye Monastery, at Chimpu.

Now the king asked the two Masters about practicing the Dharma,
and the Saint communicated to him about the following:
the history of the enlightenment lineage of the uninterrupted blessings of mercy,
a means of emitting the river of ever-appearing initiation,
a true speech of the Doctrine in proper order and harmony,
a way to practice without mixing practice with politics,
a master of the Dharma, inside which the 'gate-wind' does not rise,
distinguishing the Doctrine from that which looks godly but is demonic,
a prediction from the Guru that the masters would not fall into evil ways,
a means of attaining the remedy which, when one drinks it, does not degenerate into poison.
Thus he told the king, in an abridged form, many truths.
A number of works and abridgments,
medicine, mathematics, magic male and female poles, a method of the nāgas,
and a hundred and eight themes of protection were all translated with valor by the eminent translator Vairotsana,

by Sudattasūrya who knew twenty-one Scriptures,
by Tsemang of Danma who had attained extreme speed in writing,
as well as by Namkhay Nyingpo and the Ācārya Yeshe Yang.

At this time, while King Trisong Detsen was offering a hundred and eight gaṇacakras,
his daughter Pale-Lotus became ill and, at midnight, a messenger came to call the king.
When he went to her he found that the child had worms in her stomach and was suffering.
In order to have her blessed, he put her on a white palfrey
and led her to the Guru to beg for benediction.
At the same time Yeshe Tsogyal, Queen of the Sea of Gnosis, was meditating.
Now her right cheek which was wet became brilliantly iridescent and she was shivering.
As she was meditating
the trot of the two horses reached her ear.
Within her meditation it was as if
a pure golden grain from the mandala which the Master had near him
had fallen on her head.
Understanding that he was commanding "Come to me!" she went to him.
At the mouth of the cave, on the right and left, were two horses.
Before the master, the eight year old princess
Pale-Lotus lay dead; the king had fainted.
In mistake, Yeshe Tsogyal thought
that they were victims of the demons of disease.
"What has happened to the father and the daughter?" she asked.
The Guru answered, "It is not so bad.
Lord king, arise!"
As Yeshe Tsogyal took from her head a scarf of white silk,
the king regained his senses.
The king, having come to himself, was looking at the dead princess.

His face bathed in tears, he could only groan.
But the Master said,
"What is compound is precarious and perishes.
Man's life ends in death, union ends in separation.
So it is with all aggregates on the earth.
Examine and take stock of yourself!
What if tomorrow the king himself departed?"
Then the king, wincing with a painful scowl, arose,
and presented the Guru with a golden cup full of turquoises.
Bowing down to him, he dropped his crown; he was looking for it as he asked,
"Alas! You who are a great Master and Bearer of Knowledge!
If the Doctrines, themselves aggregates, do not last,
who will accede to this monastery, the base of the Doctrine,
and this throne, the source of misery?
My daughter, the princess Pale Lotus,
by means of the merits amassed from previous lives had joined me.
You and the others, lotsawas and pandits of high knowledge, I have met you for the same reasons.
But because life is short, brief is the time for affection.
From what causes, primary and secondary, does the span of existence arise?
What bond have I broken with regard to my children?
In the future where will I take rebirth?
Has the time of the celestial Awakening come or not?
I am asking the great Master, the Jewel, to speak."
The Master remained silent an instant,
then said, "Lord King, listen!
In this monastery which you have erected
there will come forth many proprietors who will be the ruin of it.
Do not lament over the sacrileges! All is subject to decay.
And as for the throne of the lord king,
when two generations have passed,

the merits of all of Tibet having come to exhaustion,
three yakṣa brothers of former times will transmigrate.
There will appear a king with lion's head and with the name of a brute.
There will be a minister with a monkey's head incarnating as a cyclops,
and a magistrate with a falcon's head.
The elders will be put to death, the younger ones of the Dharma exiled,
the Dharma of the Holy Buddha abolished.
The monks will be massacred, banished, or thrown into slavery;
the monasteries will be filled with flesh, with blood, and with red entrails.
Skins and viscera will hang on the hands of the gods.
The good ways of behaving will whirl away like snatches of fog
and the bad ones will arise like whirlwinds.
The royal Dharma will become last night's dream.
The precious ones, the Three Jewels, will be abandoned by all like the dead,
and those dear to each one, fathers and mothers, will be thrown at the points of spikes.
When people have done evil, they will say, 'The times are bad!'
All the monasteries erected by the sovereign will be destroyed.
Ascribing their crimes to the innocent, the evil ones will be rampant.
The chiefs will be enslaved, and robbers will multiply.
Coming no longer from the mountain or the valley, beings will know unhappiness.
Dismal executioners will be the levelers of life.
The demon king will reign for one year and one month—
then with a dagger, a Bodhisattva will kill him.
Then his sons, Odsung and Yumten, will ascend.
In a quarrel with the elder, the Uru and the Gyuru will fight
day and night, a struggle lasting twelve years.

Murder and death will annihilate many men,
but when Yumten has prevailed nine times, the subjects will finally be obedient.

"After ninety-eight generations of kings,
a king will appear whose merits are exhausted.
The arrogance and sedition of the people will be his retribution,
and he will be without sovereignty above, and without subjects below.
In order to cross the frontiers, to leave the center, or to go and come, an escort will be needed.
Thus will it be for a hundred years or seventy more.
In this Tibetan kingdom of the snows,
for six generations the Holy Dharma will not be heard.
The Texts and Formulas now translated, this basis of the Dharma,
reproduced in a hundred and a thousand copies,
will join the hidden treasures or will go out of the country
and, that it be thus, so much the better for posterity!
At first, the teaching of the Discipline of the Holy Dharma
like the embers of a fire, will light up the provinces of Do and Khams from below.
The teaching of the Doctrine of the Secret Formulas, this fruit,
like a cord of a bow, will reappear in the upper provinces.
And the teaching of the Sūtras and the Mantras,
as if there had been no eclipse, will come back from the borders to the center.
When a hundred generations of sovereigns will have passed,
in Mang Yul and Purang of the Ngari Khorsum districts
the king, Gonsum, will arise from your descendents.
After him and even after, the kingdom will be uneasy.
The orchards will be dry, the nourishing plains reduced.
The land will drink the elixirs, the powerful remedies will have disappeared.
The fruits will not ripen, and there will be lack of rain.

The sources of life being weak, the livestock will be sickly.
There will be many epidemics, famines, and shortened life spans in these times.

"Next, for seven or eight generations,
there will be monasteries erected by three of your ancestors;
the periphery destroyed, the central kernel will remain,
but the power being gone, the pigeons will take the temples
and a quantity of fledglings will be seen there.
The pigeons will nest on the deities and will cover them with excrement.
Now the door of the monasteries will be boarded up;
the miserable ones will take cover there,
hanging their begging bowls on the hands of the deities.
Birds and snakes and insects will cover the Teachings with filth.
The monasteries having no longer any service,
the white party conquering and the black one triumphant,
in the land of the Mongols will appear Shingkhun Ta'itu,
incarnation of White Sky Vulture;
a Khan of the Iron Dog will fight the incarnation of the Sorcerer.
Tibet will be unhappy, and a rain of weapons will fall upon it.
For the Tibetans, alas! Calamity will reign!
For ten years they will be without a leader; the men will be useless like teadust,
there will be no farmers found to plow; women will be like flutes.
The invader will erect a castle of flesh and will make a pool of blood.
He will rape the maidens and will take the women as slaves.
The center demolished by the foreigner, Tibet will go to pieces.
In the three provinces of dbUs, Tsang, and Khams, the Mongols will become established.
In golden and in silver letters, the erudite will record these things."

The king, in despair, was weeping abundantly.
The Master said, "It is the karma of beings. Do not weep!"

The lord king, bowing down to him, asked,
"Inasmuch as the Mongol law must endure, when will it disappear?"
The Master Padma replied, "O King!
The Mongol law will endure a hundred and twenty years.
The law of Genghis Khan will have authority for a very long time—
but the house of Genghis, weakened, will be destroyed as far as China.
From the land of the medicinal substances an incarnation of Mañjuśrī will appear.
The house of the badger, weakened, will be worked by swine.
From the interior of Yarlung an incarnation of Vajrapāṇi will appear.
As far as the Iron Dog the Mongol army will penetrate Tibet.
In upper and lower Do, at the river Sog, on the rocky cliffs of the precipices,
there will be many causes for distress.
Then six districts will be reconquered, and some joy will be found again.
The palace of the Tai Shi will yield to the destruction of the four elements,
and like flies in the springtime, men will perish.
Possessions being ownerless, the markets will be like houses at festival time.
And the Mongols, as they are now, will be obedient to Tibet,
and this state will be maintained for eighteen generations."

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the eighty-ninth canto,
The Teaching of the Impermanence of All Compounded Things
Sealed Oaths

CANTO 90

The Prediction About the Future Lives of Princess Pale Lotus

And the Master Padmasambhava said to King Trisong Detsen,
"Your little princess whose existence has ended
was before this life the queen of King Bhilakutra,
in the town of Kamaśrita in the east of India.
She was the king's first wife, but she had no son; the second wife had a son.
Jealous of the boy, the first queen killed him,
and it is the fulfillment of this deed which has now cut off her life prematurely.
In this life father and daughter are brought together.
Now, in the existence before the last one, in Nepal,
I myself Padma, you the lord king, and the Bodhisattva, were three brothers.
At the stūpa of Maguta, near Svayambhucaitya,
we attached a Kalaśa, and each one made a vow.
At that time the princess was a wasp, and she stung you in the vein of your neck.
Without paying attention, you rubbed yourself with your hand and the wasp died;
you had so much regret and pity for it,

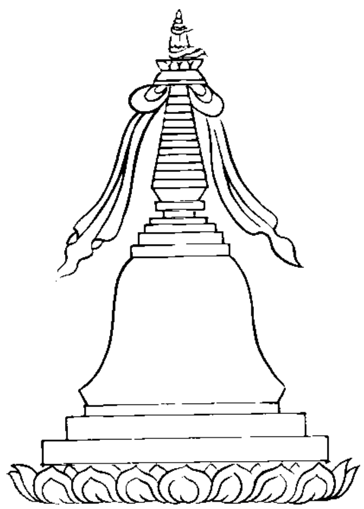
that with fervor you made a vow in your imagination:
'May later, in a thousand years. . . .' " The Master was silent.
"If I explain these things the heart of the king will suffer."
But the king said, "It does not matter at what price—speak, I beg of you!"
So, Padma continued, "Since the king wishes it.
This princess Lotus, seven births earlier in India, in the monastery of Kotala,
was born as Byatala, a child of a Brahman.
Having become a bhikṣu, this son was earning his living by reciting the texts;
he recited a hundred books of the king of Kotala,
and, after many days, one evening the king gained belief in the Dharma.
Now the bhikṣu went out to purify his body.
Seeing some dogs who were copulating in a flower garden,
he was seized with desire, and returning to the palace
and embracing the queen, he broke the moral rule.
While the bhikṣu was throwing dirt into the face of the Dharma,
the king, with his two eyes, observed his holy priest.
'Bad times!' he said, 'That such men become bhikṣus.'
The bhikṣu developed a hatred for the dog
and with a rice beater hit him on the penis.
The dog died, and the people cursed the bhikṣu
who, when he had come to his senses, threw himself from the roof of the palace.
Being reborn five hundred times a female quadruped. . . O pity . . .
she wiped out innumerable tribulations.
Having sold stolen oil in a monastery,
she had five hundred existences as a ghost . . . taste the bitterness . . .
which alternated with five hundred births in hell.
Having bullied a commentator of the Dharma,
she took up a hundred existences as a titan.
Having offered flowers and made the ritual tour of the monastery,

she took on a hundred divine births.
Alas . . . Having pressed a holy yogi, revealer of treasure,
to disobey a hundred precepts and thus to transgress the Dharma,
she took on a hundred births in the fire circle as a sparrow-hawk of the clouds.
After which came her birth as Pale Lotus."
"Next," he continued, "at Yarlung, she will be born
as a girl of ugly body and meager luck,
and she will have ten existences as a beggar.
Then, below Samye Monastery, she will become
the vermin on a blind white dog and her pups
and at evening time, replete, she will take on the being
of a flesh-eating goblin, gnawing the lower part of the body.
Then, transmigrating to the market of Lhasa
she will be born a fly attached to a ewe and its lambs.
Then, transmigrating to the New Town of the Sermons, she will be born
a woman of inharmonious senses, with an apple-shaped head,
a large flat nose, rough flesh, thick hanging lips,
infested with fleas and nits, and as foul smelling as a camel.
But by means of the ritual tour of Lhasa and of Samye Monastery, she will become religious.
Then, transmigrating to Layag in the southwest,
in the year of the monkey, she will be born as a young woman gifted with wisdom.
Although as soon as she is born her father and mother will die,
she will later meet me, incarnated as Nyangral,
and, showing me respect, she will seize the right path.
Then, in Tsang, in the Yasru district in the Red Village,
she will be born the son of contemplative Buddhist parents.
This son will be of ugly countenance and will snarl reproaches
and under the religious habit will be an archheretic.
But meeting me incarnated as Chowang,
he will be able, on my advice, to see the essence of knowledge,

and the ḍākinīs will make him welcome.
Transmigrating from this existence, next, in the southeast borders,
on the plain of Brin, adjacent to rocky Tibet,
she will be born the son of esteemed and noble parents,
in the year of the iron female hare. This son will be different,
of fine figure, of pure senses, and wise.
Yet he will also become an orphan, indigent and unhappy,
the butt of the hostility of all his relatives.
Now the tendencies of his previous life will show themselves
and, in the year of the water buffalo, he will find my profound treasure.
Three or four doors of it will be open, but the meaning will not appear.
However, as it will be the time of practicing the Hidden Way,
my profound treasure of Uḍḍiyāna will reign.
Transmigrating next to the Himalayan land of the Bum plateau,
Pale Lotus will live again as a man of prayer in the neighborhood of the Tsi Valley.
This man, in the year of the monkey, wise and of lucid mind,
will meet an incarnation of mine, Rinchen Lingpa, and will follow him.
In the propitiatory ritual of life for longevity,
having arrived at the limits of age, at the ultimate phase of his physical life,
at the bottom of the Bum plateau, he will open a treasure door.
Now he will be famous as Drimay Odzer
and, opening five treasure doors, he will do incalculable good to beings.

Therefore, Yeshe Tsogyal, prepare to record all this!
Record it exactly and hide it!" said the Master.
And the king, made serene again, did countless obeisances and circumambulations.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the ninetieth canto,
The Prediction about the Future Lives of Princess Pale Lotus
Sealed Oaths



CANTO 91

The Description of the Places Where the Treasure Will Be Hidden in Tibet

Now, the Master and the monarch, being of the same mind,
looked with sadness at the eighteen returns to life,
the best and the longest, as well as the worst and the shortest.

But the terma treasures of the five times five perfections are rich,
and the base and root of the treasures is wide.
Treasure of the ancestors, treasure of the descendents, treasure of the masters, and arch-treasure;
each one of these four include eighteen times eighteen treasures,
and each one of the eighteen reveals five times five perfections.
Sealed treasures! Sealed hiding places! Sealed Secrets!
Profound sealed shelters of the treasures! Sealed stability! Five!

Sealed treasures! Their revealers are perfect;
nine endowed with many great gifts.
They are high by caste, born lords of royal family;
high by body, well-provided with beauties and signs;
high by their faculties, having learned all they need to know;
high through hearing, possessing Texts and Formulas in entirety;

high through intuition, indicating through meaning in the words
which are going to follow;
high through meditation, lofty contemplators of View;
high in valor, eclipsing and mastering others;
high in controversy, triumphant with words which conquer;
high through comprehension, distinguishing between what
accords to the Dharma and what does not;
patient and of gentle character, high and perfect.

Sealed hiding places! The holy and perfect Dharma
commands through its winning Doctrines, achieves through its noble
Counsel,
pleases by its justice, strikes with its logic.
There are the Sūtras, with twenty meanings and ten
commemorations,
various Sūtras, general or particular.
There are the Tantras, ten or fifty substances.
There are the Āgamas, the mTha-bzhi, and the Upadeśas, the
discernment of the meaning of the texts.

Sealed secrets! The study of the treasures implies ten pure qualities:
pure caste, fortune, youth, and talent for reading and for writing;
pure heart, faith, wisdom, and great compassion;
pure conduct, and intense effort for the Dharma;
pure friendship, caution about the events in the three activities, and
the keeping of oaths;
pure support, loyal and free from ill will to other persons;
pure gift, using all the means for arousing oneself and others;
pure thought, indifferent to the body and to life;
pure substance, generously allowing its wealth to be melted;
pure meanings, not troubling the minds of others;
pure advice, not believing the face of a false friend.
Whoever does not link these ten virtues together is thrown with his
face to the ground;
and in spite of his strength, he is only a poisonous flower.

Sealed depth! The shelters of the treasure are perfect
and their depth has five particular aspects:
they are deep in the earth,
deep also in the water, in the rocks,
deep in the monasteries and in the trees.
And under this quintuple aspect there are the deep shelters of the center,
and also those deep in the east and the south,
and the deep shelters of the west and the north.

Sealed aim! Until the times of coming forth are perfect:
signs of the earth which is trembling, decadence and disgust;
wars born of hate, famines proceeding from desire, epidemics caused by error.
Men in distress can be subdued,
like one who is not wanted, or like a magnet which oscillates.
Sealed aim! May a revealer bring the treasure to light;
it is the Dharma, magic, mathematics, and medicine;
it is the central treasure, the southern and the northern ones, and those of the east and the west.

A hundred and eight treasures were hidden in Tibet.
The king hid an eminent treasure in the triple roof-ridge,
a sovereign treasure in each tabernacle.
And in the bronze sanctuary of the Three Worlds, in the Golden Temple of the middle park,
in Full-Purity of the sands, at the three sanctuaries of the Ladies,
he hid eminent treasures one by one.
In the upper and lower temples, in the four large temples with eight small ones,

in the pavilion of ablutions, in the kitchens, in the pavilion of skeletons,
in the temple of Magic, and in the guardians of the four doors
the Master Padma hid spiritual treasures, one by one.
In the white stūpa he hid the treasure of the Holy Dharma;
in the red stūpa astrology, medicine, and a number of magic poles;
in the black stūpa, strange powers and spells;
in the blue stūpa, the treasures of the arts and the sciences.
Along the circumference of the Lar monastery
he hid the five treasures necessary to the whole of the earth,
the five necessary to Tibet all together,
the five necessary for the essence not yet ready to appear,
the five necessary to substitute for those already disclosed,
and the five occult treasures of the Attainments which have disappeared—
twenty-five thus designated and still many others without name.
In the hermitage of Chimpu the Master hid a Heart treasure;
in the Valley of Slate he hid the elixir for the attainment of long life;
in the stone stūpas, one by one, secret treasures,
in Padmāvatī, life philters of ten orders. Behind Namnang he hid the most abstruse of the transmitted precepts;
in the temple of the river Kyer of the south, a profound treasure.
On the Bum plateau and in the Tsi Valley he hid the sovereign treasure, which turns the mind to the Dharma;
in the Bumtang retreat, the female treasure of the mamos.
At Lobo, in the Monastery of White Virtue, he hid a treasure of reflection, the Śastras,
the Kanjur, the Tanjur, the *rGyud 'bum* and *mGur 'bum*,
the hundred thousand Āgamas, the *sGrub 'bum*, the *gZungs 'bum* and the *sNgags 'bum*.
In the temple of Chang Trang he hid the male treasure, gShin-rje.
At Yasru, in the temple of Tsang Dram he hid various material treasures.

In the temple of Calculations he hid an exoteric treasure, Texts and Formulas.
In the northern temple at Dradun Tse
he hid an esoteric treasure, a hundred and eight spells.
At Longtang of Khams, in the monastery dedicated to Tārā,
he hid the middle treasure, various Tantras and Āgamas, thirteen in all.
In the eastern ravines, in the temple Buchu Tarleg,
he hid the treasure of India, a number of wonders and illusions.
At the great headless mountain, in the throat of the Abyss of the Lord of the Dead,
above the valley of Semo in the Three Rocks at Nyosbhaga,
at the crossroads, in the ravines of the north and south, of the east and west,
Padma, converting the country of the Ravines,
hid a hundred and eight great treasures, and in addition,
seventy-two thousand small treasures.
In the nine lost lands of the Herbs and the Waters and in eight hermitages
he hid a hundred and eight Tibetan treasures one by one,
and ten million and ninety thousand small treasures.
In the Dragon Vair of Yuru, he hid a tube of material treasure.
In the Cave of the Crystal Rock he hid the secret treasure, the United Precepts.
On the cliffs of the south, in the Pomting Temple, he hid the gathered works of the Tathāgatas.
At the river Khar, in the place called Ladder of the Sky, he hid the Full Perfection.
At Tam-shul, in the track of the rākṣasī claws, he hid a secret treasure.
In the Tiger's Lair, in the Lion's Den, he hid nine wheels of mental treasures.
In the three strongholds of the Lion, of the Long-Nose, and of the Himalayan Steppes,

he hid a neutral treasure and fifteen subtle treasures.
At Pagro, on the White Plateau of the Sky at the boundaries where barley grows more sparsely,
he hid many admirable treasures of the jewels of kings.
In the cavern of Pomardjong he hid the spells of the secret treasure.
At Pugmoche of Tsang, he hid the Master of Life.
At Yang Pugringmo he hid the razors of the nāgas and the demons;
in the fort of the Proclamations, all the magic daggers.
In the rock Turquoise Egg of Gra he hid a wild treasure;
on the High Pearl Juniper, a secret treasure.
At Zarmo, at the rock of the Copper Lake, he hid a subtle treasure.
In the mausoleum of Chyong Gyay he hid an admirable treasure of the Dharma;
in the land of felt, at the Tail of the Tiger, a pair of treasures of reflection.
At the glacier of Shampo he hid a secret and a wild treasure.
In Nyal, on the black rock of the throat of the Abyss, at the Arrow Feathers,
he hid many tutelary works of therapeutic knowledge.
In lower Nyal, near the rocks of the Black Mountain of Ge,
he hid many rich and wise treasures.
Beside the Saljey glacier, he hid the scissors of sorcery.
On the White Plumed Head Dress of the Dharma, in the valley of the new tower,
he hid the pure silver, the pure gold, and fragments of pure gold.
In the Joined Waters of Za he hid the spells of the Lord of the Dead.
In the Nyal Rong in the castle of Dom, he hid
turquoise, coral, everything which makes the ornament for the head of a bride.
On the surface of the white rock of Lugstod he hid jewels and turquoises.
In the Korongma gorges he hid a hundred spiritual treasures.
In the divine land of Khalkar in a cave, he hid a small treasure.

At the minor Tiger of Char he hid a small treasure and a wild treasure.
In the Mottled God Who Rises, he hid the profound treasure of the transcendent meaning.
In Char, Dag, and Kongpo, the Master hid a treasure of reflection.
At Lor Nyal, among the Mons of the south, the Master hid a secret treasure.
In the holy place of Tsari he hid the secret treasure, mother and son.
In the Cave of the Blacksmith of Olka he hid four sections of the female treasure.
At Onpu, in the Tiger's Lair, he hid the ocean of the Two Doctrines.
On the rocks of the Trained Rooster's Crest
Lhasang and Luipel hid a pair of men's garments,
with a hundred copper utensils, iron tools, and pieces of kitchen ware.
On the mountain of the Shield and in the interior of the cave The Great Commiseration,
they hid many an admirable treasure, the treasure of the Dharma.
At Lomo, the younger hid a treasure of admirable extent.
At the Dragon Vair of Yarlung, in the stūpa with five arrows,
he hid many a combination of profound treasure and of material treasure.
On the rock mount of the monastery of Gontang
he hid an admirable treasure, a treasure of the Dharma, and many sacred objects.
At the mountain against which the monastery of Pangtang has its back
he hid the Tantric theme of the qualities which appeared from Kuvera.
At the mountainous spur of the Mother and the Son he hid a secret treasure.
In the rocky mount of the Tsantang Temple with the Turquoises
he hid five great treasures and nine small ones.
In the Himalayan castle at Gonpogdong were hidden
five spiritual treasures, an admirable treasure, and a turquoise coat of mail which frees from poverty.

At the great Bragpo of Graphyi a Tibetan treasure was hidden.
Near Negong of Gra a sword was hidden.
Near Cheti of Dol a coat of mail and a helmet.
Behind central Raskong a pillar of gold was hidden.
In the Silma cave of Tsang the general works of the Great Perfection
were hidden.
In Tsang, on the rock of Mang Khar a hundred thousand energies
were hidden.
At Palmotang of Mang-Yul, in the Goblin's Cave,
were hidden a number of secret precepts and five cycles of spells.
At the Cloud of Maitreya twenty methods of evocation
were hidden.
In the Castle of Zhusnye, Sūtras and Tantras were hidden.
In the desert mountain at the Fort of the Ogre, composing draughts
were hidden.
In the desert mountain at Dingchung of Dingri, the small yoga was
hidden.
On the rock of Lhartse the Anuyoga was hidden.
In the Gyangpo valley the Legend of Uḍḍiyāna was hidden.
At the Goat's Shoulder Blade, in the Nāgas, small plot, many
prophecies were hidden.
At the Silver Cave of the Diamond Glacier a secret treasure was
hidden.
In the Wide Swamp outer treasure and inner treasure were hidden.
At Zambulung secret treasures, treasures of reflection,
treasures of mind, and a hundred and eight treasures were hidden.
At Oyug of the Yaks the limbs of the treasures were hidden.
At Pargo in the cave of Chumo, a spiritual treasure was hidden.
In the cave of the Turquoises, minor treasures and material treasures
were hidden in the unbedded clay.
At Yerpa, in the Cave of the Moon, a profound treasure was hidden.
At the rock of Zangsyag a treasure of secret decrees was hidden.
At Zho Todtesdro the Cycles of the Ḍākinīs were hidden.
At Todlung, in the Lair of the Wolf Dog the Great Seal was hidden.

In the cloister Cave of the Bear a mixture of small treasures was
hidden.
At Lhasa a secret treasure and a pair of minor treasures were hidden.
At Chimpu, at the Lonpo slope, the elixir of life was hidden.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the ninety-first canto,
Description of the Places Where the Treasures Will be Hidden in Tibet
Sealed Oaths



CANTO 92

The Signs of the Earth and the Times When the Treasures Will Appear

King Trisong Detsen
requested of Padmasambhava, the second Buddha,
"When will these treasures come to light?
What will be the names of the Revealers?"
The Great Master Padma replied:

"After more than a hundred and ten generations of kings,
at Gyamnag, between the lake and the high mountain,
a fatal illness and famine will decimate the leading citizens.
Warned by this sign not to fail and to bring to light
the treasure hidden at Lobo in the monastery of White Virtue,
a Revealer will appear, Sangyay Lama.

Now he will not endure, and after his nirvana,
at the Nepal-Tibetan frontiers much will be burned in a forest fire.
Warned by this sign not to fail and to bring to light
the treasure hidden in the mountain of Purnaraja,
a Revealer will appear, Gya Lotsa.

Now he will not endure, and after his nirvana,
in Khams at the temple of the Dog Who Will Be Purified, there will be a battle.

Warned by this sign not to fail and to bring to light
the treasure hidden at Longtang in the monastery dedicated to Tārā,
a Revealer will appear, the man of Samarkand.

Now he will not endure, and after his nirvana
a younger man, rolling down from the mountain, will sweep away
his elder like the waters.
Warned by this sign not to fail and to bring to light
the treasure in the Cave of the Turquoises hidden in a clay alms-bowl,
a Revealer will appear, Dumgya Shangtrom.

Now he will not endure, and after his nirvana,
at Mang Yul the sky will take on the color of blood, blue will turn
to red
and it will rain blood for eighteen months.
Warned by these signs not to fail and to bring to light
the treasure in the Cave of the Turquoises hidden in a clay alms-bowl,
a Revealer will appear, Sūryasiddha.

Now he will not endure, and after his nirvana,
in the Three Valleys a cadaver will be dragged on the ground,
horsetails will be uprooted,
and to the hands of men the bow, the arrows, and the shield will
come.
Warned by these signs not to fail and to bring to light
the treasure of the north, certain minor hidden treasures,
a Revealer will appear, Shākya, the Master of Yuru.

Now he will not endure, and after his nirvana,
at Pagro, on the White Plateau of the Sky, a Mongol army will prevail
which, impure in its deeds and bellicose, will put on iron garb.
Warned by these signs not to fail and to bring to light
the treasure hidden at Bumtang and in the Tsi Valley,
a Revealer will appear, the Bonpo Dragtsal.

Now he will not endure, and after his nirvana,
at Nyari in the High Nyang of Tsang and in the Valley of Owls,
through a conflict of the Two Doctrines the purity of the Dharma
will fade;
clergymen and laymen, in disunity, will be the prey of ravishers.
Warned by these signs not to fail and to bring to light
the treasure hidden in the ravine of Nying Drung Shangs,
a Revealer will appear, Shuyay of Nyemo.

Now he will not endure, and after his nirvana
the name of the Jewels will be like the mud of the clay guardians
and in the monasteries heavy silks embellished in Kashmir will be
spread out.
Warned by these signs not to fail and to bring to light
the treasure hidden in the great mountain of Tsang,
a Revealer will appear, Drubtob Ngondrub.

Now he will not endure, and after his nirvana
a guardian of horses will delight the throne of China.
The Doctrine will spread and will gain in power.
Warned by these signs not to fail and to bring to light
the treasure of the Nepalese temple of Ekāra,
a Revealer will appear, Tsuglag Palge.

Now he will not endure, and after his nirvana,
on the high mountain, on Tsan Yul, opposing agriculture to arms,
a reigning dynasty on the inhabited earth will be dethroned by the
people.
Warned by this sign not to fail and to bring to light
the treasure of the south, certain small hidden treasures,
a Revealer will appear, Kutsa Donpa.

Now he will not long endure, and after his nirvana,
at Chyigong of the north, the black tents will be carried away by the
squalls,

and in this Tibet the Holy Dharma will be split into three systems,
but the two treasures of precepts will guard the Doctrine of the
Buddha.
Warned by these signs not to fail and to bring to light
the treasure hidden in the limits of the black tents of Tsang,
a Revealer will appear, the Bonpo Aya Lhabum.

Now he will not endure, and after his nirvana,
in the provinces of dbUs, Tsang, and Khams, a law of five poisons will
culminate;
a heretical chief will annihilate the Doctrine by his methods
and will attach a cord to his feet, passing himself off as a sacred servant.
Warned by these signs not to fail and to bring to light
the treasure hidden at Bumtang of the Himalayan Steppes,
a Revealer will appear, Khyungpo Palge.

Now he will not endure, and after his nirvana,
in all the monasteries of Tibet the needle of quarrels will prick.
At the Red Mountain of Lhasa a temple will arise;
the lake of Ngang Nyur will dry up, sand will overcome the
prairie.
Warned by these signs not to fail and to bring to light
the treasure hidden at Gegyas, at the Haspo mountain,
a Revealer will appear, the Man of Sha, Dorje Gyalpo.

Now he will not endure, and after his nirvana
one who will say that he is my incarnation will reveal false treasure.
To the presence of those of broken vows, riff-raff will throng.
Scoundrels will express irrelevant teachings,
disturbers of the Doctrine of the treasure, they will multiply the
robbers of Doctrine.
Heresies will spread out like herds of goats
and the so-called Padmasambhava will be a desperate person.
Warned by these signs not to fail and to bring to light

the treasure of Vimalamitra hidden in the temple of Mitre,
Vimalamitra, wholly incarnated, will appear and will conquer with a single stroke.

Now he will not endure, and after his nirvana
all will be afflicted by a wall of dead horses and men,
and the religion and the people of China will be like an overturned anthill.
Warned by these signs not to fail and to bring to light
the treasures hidden in the three sanctuaries of the Ladies,
a Revealer will appear, a monk of superior knowledge.
He will fill a hundred and eight dwellings on earth.
At Gramda he will erect a monastery
and he will be head of the royal temple.

Now he will not endure, and after his nirvana
I myself of Uḍḍiyāna will be incarnated in the Lower Nyal as Lhaje.
In Dvags I will deepen the quintessence, and a troup will rise up.
Warned by this sign not to fail and to bring to light
the treasures hidden at Chimpu and at Khomting,
a Revealer will appear, Rashag, an expert in magic poles.

Now he will not endure, and after his nirvana.
in a great country with open lands there will be a period of war.
An enchanter with powerful invocations, a master rejected by the world,
will pay—with Scriptures and statues—the blood-price for killing a thousand men.
And going into the villages high and low, he will have a fine reception.
Warned by these signs not to fail and to bring to light
the treasure hidden at Khomting in the tracks of the rākṣasī,
my incarnation will appear as Ralnyang.

Now he will not endure, and after his nirvana
the king of Purang, covetous of gold, will invade dbUs,

but his people will be divided and the soldiers will fight each other in
their quarters.
Warned by these signs not to fail and to bring to light
the treasure hidden at Drompargyang,
a Revealer will appear, Ponsay Khyungtog.

Now he will not endure, and after his nirvana
even those who have not gone to India will be called lotsawa,
and the honorable scholars of Tibet will be deported to the frontiers.
A Tartar Priest will install a new regulation,
white on the outside, black on the inside, like a conch shell or a grain.
And the merits of Tibet will fall to a minimum.
Warned by these signs not to fail and to bring to light
the hidden treasure at the Crystal Cave of Padma,
a Revealer will appear, Ramo Shelmen.

Now he will not endure, and after his nirvana
a Tartar army, forming itself at Natag, will enter Tibet.
They will be like animals, and no scourge will be comparable.
Many protectors of life will act as murderers.
And when the living are buried under ground,
warned by these signs not to fail and to bring to light
the treasure hidden at the River Khar, in the place called Ladder of
Heaven,
a Revealer will appear, Chokyi Wangchug.

Now he will not endure, and after his nirvana
at the Fort of the Crows a troop will beat the drum of the law
and will enroll the lazy ones to harvest the gold of hay.
Warned by these signs not to fail and to bring to light
the treasure hidden at the rock of Zang-yag,
a Revealer will appear, Jotse the Guru.

Now he will not endure, and after his nirvana
horses and female yaks will be watered in the temples.

Dairy cows, terrified by fire, will flee to the rivers.
A rain of arms will fall on Palmo Patang.
Warned by these signs not to fail and to bring to light
the treasure hidden at Gangbar Pugmo,
a Revealer will appear, Padma Wangchug.

Now he will not endure, and after his nirvana,
at the Crest of the Murmurs, many elves will be born of herbs,
and at the Crest of the Vows a block of crystal will emerge.
Warned by these signs not to fail and to bring to light
the treasure hidden at Pagong of the Slates
a Revealer will appear, Doban Gyamtso.

Now he will not endure, and after his nirvana,
when the Tibetans, having passed under a new sceptre,
are barely surviving, the land will nourish the Mongols,
and a Sthavira will be seen to act like a Tartar.
Warned by these signs not to fail and to bring to light
a treasure hidden at the boundaries of rocky Tibet,
a Revealer will appear, the Master Who Comes from Ragshi.

Now he will not endure, and after his nirvana
the earth will be cut—above as well as below—with the teeth of Genghis.
There will be so many fugitives that the land will become deserted.
Warned by these signs not to fail and to bring to light
the treasure hidden among the Mons of the South,
Nyima Odzer, Jarong the Cynosure of Ekara will appear,
who will know how to revive the dead.

Now he will not endure, and after his nirvana
the times will grow worse from year to year.
Those who claim to be abbots, giving initiation to the crowds in the villages,

and keeping a family secretly, will multiply like dogs and pigs.
Upholding the armed struggle and the inner wrong, they will be poison.
Warned by these signs not to fail and to bring to light
the treasure hidden in the Golden Temple, in the central park,
the anchorite of Gra, Chokyi Dorje, will appear.

Now he will not endure, and after his nirvana
men will argue heterodoxically about the Doctrine which conforms to the precepts of the Buddha.
And treating the Great Perfection like dirt, they will believe in a false religion.
Pseudo-remedies will be offered, mixtures which will be called lunar.
A Tibetan chronology, an apocryphal cycle of sixty called Seldron,
in disagreement with all the chain of calculations, will be circulated.
Treasures of the texts, not at all complete, will be designated,
and many deceptive Doctrines will pass for scriptures of revelation.
Warned by these signs not to fail and to bring to light
the treasure hidden at Oyug of the Yaks,
a Revealer will appear, Yak Char Ngon.

Now he will not endure, and after his nirvana
in all of Tibet the sacred rites will be laughed at;
the laity, the men of the world, will take up the language of the Dharma.
People will say, that between a black goat and a black begging bag, there is no difference
and when coolness is applied to the sickness of *lung*,
they will say it is the genies.
The demon of sickness will stand over the pillow of the sick.
Each one will have an astrological register in hand.
The stupid mob will reject, again and again, the learned from its list.
Warned by these signs not to fail and to bring to light
the treasure hidden at Pagro, in the Himalayan foothills,
a Revealer will appear, the Siddha Kharnag.

Now he will not endure, and after his nirvana
five wise men will arise in whom people will not believe.
At the same time a demonic illness will be spread from which none
 will escape;
and the blessings of the general Doctrine will be reduced by a third.
Warned by these signs not to fail and to bring to light
the treasure hidden at Ushang Do,
a Revealer will appear, Lhatsog Ngonmo.

Now he will not endure, and after his nirvana
strange cloths will be worn
and a strange Doctrine will be preached.
The annals painted in Full Purity will be nothing but lost footprints.
Warned by these signs not to fail and to bring to light
the treasure existing at Khams in the Three Forts of the Rākṣasī,
a man of Khams will appear who will be called the Sun.

Now he will not endure, and after his nirvana
the evils of the earth, the eight terrors, will rise up like deer antlers.
Their merits having been used up, the men at dbUs will crumble
 like escarpments.
Warned by these signs not to fail and to bring to light
the treasure at Dvagspo, at the Rock of the God Who Rises Up,
a precious princess will appear, Tsultrim Dorje.

Now she will not endure, and after her nirvana,
because of a prevailing schism, some masters will die by the knife;
and at the stone stūpas prayer wheels and parasols of honor will be
 damaged.
Warned by these signs not to fail and to bring to light
the treasure hidden at the borders of Mon, in the cave of the spring,
a Revealer will appear, Tseten Gyaltsen.

Now he will not endure, and after his nirvana
the people of dbUs will be surrounded; Tartars will terrify the land,

and a crafty incarnated demon will have a wide and long ascendancy.
Warned by these signs not to fail and to bring to light
the treasure existing at Trintang at the Koro rock,
a Revealer will appear, Rinchen Lingpa.

Now he will not endure, and after his nirvana
from the depth of Yarlung a conqueror will stand out, produced by karma;
pigs will till the soil; the Tartars will eat Khams and dbUs,
and a hundred and eight fortifications will rise up together.
Warned by these signs not to fail and to bring to light
the treasure hidden in the cave of Crystal Rock,
a Revealer will appear, Urgyen Lingpa.

Now he will not endure, and after his nirvana
the foreign horde boring in at the center will fight swine and female yaks,
and dbUs and Tsang will be dismembered; they will seek the herds of swine.
Warned by these signs not to fail and to bring to light
the treasure hidden in the Deep Valley, in the Tiger's Lair,
a Revealer will appear, Dorje Drolod.

Now he will not endure, and after his nirvana
the earth will be brown with Tartars; they will throw themselves upon all the strongholds of the central country,
and skulls will be dragged by dogs from beneath the stūpas.
Warned by these signs not to fail and to bring to light
the treasure hidden at Chimpu, in Samye Monastery,
a Revealer will appear, Drimay Odzer.

Now he will not endure, and after his nirvana
uninvited foreigners will be like thorns among one's loved ones.
With a cataclysm, an incarnation of Māra will come.

Warned by these signs not to fail and to bring to light
the treasure hidden at the mountainous Spur of the Mother
and the Son,
a Revealer will appear, Urgyen Rogje Lingpa.

Now he will not endure, and after his nirvana,
heresies, heinous crimes, and madnesses will multiply
and the echo of insults will permeate the dwellings of gods and
men.
Warned by these signs not to fail and to bring to light
the treasure hidden at Shaug Tago,
a Revealer will appear, Urgyen Terdag Lingpa.

Now he will not endure, and after his nirvana
an oracle will cite the gallant divine sons
who always do good to beings.
Not seeing them return, people will bow with joined hands,
and by turns will watch at the crest of Kharag.
Warned by these signs not to fail and to bring to light
the treasure hidden in the white stūpa,
a Revealer will appear, Urgyen Kunkyong Lingpa.

Now he will not endure, and after his nirvana,
at lower Nyang, in the Valley of the Sun, a fort will be erected,
and a hundred and sixteen generals will reap their destinies.
Warned by these signs not to fail and to bring to light
the treasure hidden in Yasru at Tsang Dram,
a Revealer will appear, Urgyen Dongag Lingpa.

Now he will not endure, and after his nirvana
in the pastures of Yamdok and in the nine lake countries, military
camps will be installed,
along with furnaces of tigers in which two-thirds of the inhabitants
of Tsang will perish.

Warned by these signs not to fail and to bring to light
the treasure hidden in the temple of the Calculations,
a Revealer will appear, Urgyen Dennyi Lingpa.

Now he will not endure, and after his nirvana,
in the Todkhu Yul, at the Pigsty, a troop will rise up.
At each mountain or position which it pollutes, there will be a small fort.
Those who will not have been chased to the savage peaks or to the ravines will be maintained by the troops.
Warned by these signs not to fail and to bring to light
the Treasure hidden in Kongpo at Buchu,
Urgyen Dorje Lingpa will appear.

Now he will not endure, and after his nirvana
Gyerphu and Doya of Tsang will fight each other.
At Rulag, in the high valley of Tshud, a herd of swine will rush down the hill.
Warned by these signs not to fail and to bring to light
the treasure hidden in Kongpo, in the Land of Felt,
the Very Precious One, Urgyen Rinchen Lingpa, will appear.

Now he will not endure, and after his nirvana,
at Pagri of Gos, homes will be sheltered by the fort.
In the high mountain, at Tagru, will be a place where they sell poison.
Warned by these signs not to fail and to bring to light
the treasure hidden in Burning Lake,
Urgyen Padma Lingpa will appear.

Now he will not endure, and after his nirvana
the Hindus Ghalaru and Vinasa,
and two or three pandits, will come to Tibet
and will worship Jobo Shākya of Lhasa.
Warned by these signs not to fail and to bring to light

the treasure hidden in the ravines of the south and north,
Urgyen Letro Lingpa will appear.

Now he will not endure, and after his nirvana
in Tibet the king will be given one hundred and eight names,
and, through the effect of the deeds of the lions of the glaciers,
the inhabitants of the world will not have a moment of joy.
Warned by these signs not to fail and to bring to light
the treasure hidden at the rock of Chal,
Urgyen Samten Lingpa will appear.

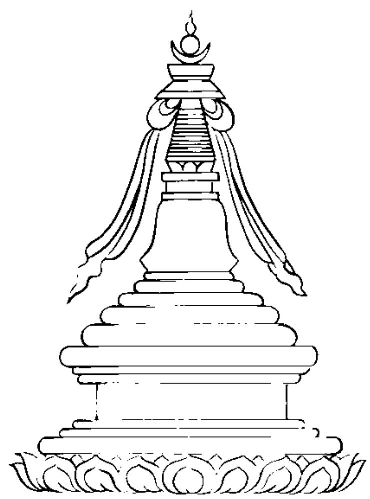
Now he will not endure, and after his nirvana
people will flee to entrench themselves at Lemamtshan mountain.
In Nubs, in the Valley of the Partridges, there will be famine.
Warned by these signs not to fail and to bring to light
the treasure hidden at the rock of the Garuḍa's Nest,
Urgyen Shipo Lingpa will appear.

Now he will not endure, and after his nirvana,
on the Starsgo plateau, the people of dbUs will assemble.
They will cross the Haspo mountain and will break cover at the
Meyar fort.
Warned by these signs not to fail and to bring to light
the treasure hidden at Kharag, in the cave,
Urgyen Dechen Lingpa will appear.

Now he will not endure, and after his nirvana,
at intervals, they will seek the sun among the expanse of stars.
The masters of the Holy Dharma will awaken the work of the pas
and when they lack leaders, the Revealers of Treasures will appear

Sometimes they will bring to light great treasure, sometimes a small,
now an extraordinary treasure, then a secret treasure,
now a spiritual treasure, then a subtle treasure.
And when treasures do not come forth, they will guard the axioms of
the former treasures."
Thus he spoke, and the king of the land was satisfied.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the ninety-second canto,
The Signs of the Earth and the Times When the Treasures Will Appear
Sealed Oaths



CANTO 93

The Advice and Admonition to the Revealers of Treasures

Now Padmasambhava of Uḍḍiyāna
uttered at the appropriate moment a testament of friendly admonition
to the finders of treasures with deeds which had been blessed:

"At the time when, through benediction, my treasure will be found,
gods, genies, and men, fierce as well as gentle, will come forth,
and the wicked minds of Tibet and India will cause many evils to appear.
When omens of dissent abound, be very mindful, keep to yourself, and do not drink.
To keep yourself from the cycle of worldliness,
know that attachment and yearning are obstacles to the Dharma and will break the Achievement.
All those close to us are obstacles,
so do not remain in the land of your father, and when you leave, go alone!
Work out your Achievement in some place free of hindrances;
forcefully cut the ties of whatever restricts you.
Do not be the ruin of yourself; these are words from my heart.

Happy is he who has no desire.
When one is successful, the reward proceeds from within,
so leave the purpose of others alone and pursue your own.
Tighten your restless mind, and widen your awareness;
take measure of your wandering thoughts,
and as steady as Mount Meru, enter into meditation.
Obtaining steadiness, there is the undimming and unchanging luminosity.
Your friends do not reveal these qualities, so remain alone.
After a time the Achievement to work for the good of beings will come naturally.
Nourish yourself and dress yourself without deviating from the most humble poverty;
use only what you need to merely sustain your life and protect yourself from the wind.
When the treasure of riches comes forth, the treasure of the Dharma no longer has its place.
When the treasure of the Dharma comes forth, the treasure of riches no longer has its place.
Both thoughts cannot rise at the same time.
Except for dog's carrion, everything will arise from the treasure;
in the long life of a man, anything may happen.
Put on your heavy armor and carefully acquire knowledge.
The words of Padma are infallible.
Do not mix with women who are spoken for, or with their wealth.
Do not show yourself a braggart or lose your dignity.
Be of good character—this is my heartfelt advice.
Most men are like the sun at the peak of a mountain . . . soon to set.
Therefore, who is there in whom we can trust?
When the life of the treasure is not understood, all kinds of evils will come.
When man's mind is affected by demons, perception is not clear.
You will lose. Therefore do not involve yourself!
How can the precepts of the Buddha ever deceive?

Until you have attained the stage of warmth, be wary of Attainments;
the Black Demon reveals himself strongly in the presence of the profound Dharma.
Do not rest on a Doctrine which you have not learned yourself!
Boastfulness provokes envy, so do not show a high profile—
that is the heart of my advice.
At the time of Attainment, effort must be sustained three years.
If the Dharma treasures are scattered about,
disciples will misinterpret them, and end up with their heads askew.
For those who are loquacious, stubborn, and slanderous,
like their own thoughts come the thoughts of others.
Until your work is completed, plan carefully!
Be stoical and attentive! This is my advice.
Saying there are obstacles will get you nowhere;
do what you can at the time. This is my advice.

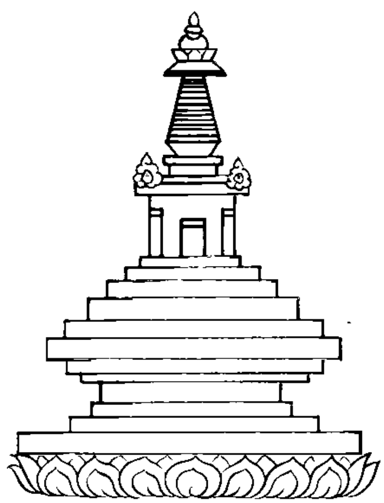
Vain arrogance excites the malevolence of others.
To break one's relationship with the teacher causes adulteration.
Acting to please others rather than as one should, is to sell the priceless Doctrine.
Let these three expressions: I do not have, I do not understand, I do not know,
be repeated over and over again. That is the heart of my advice.
Murmur, clamor, quarrel coming,
certainty, courage, confidence lacking
do not say that it is right or wrong until you know for sure.
When delicacies are given to man, he ends by vomiting them,
but sacred advice does not let you down. These are words from my heart.
When one does not generate a yearning faith, harmful words spring forth.
Make your prayers crystal clear and unobscured.
Your actions should agree with your views—that is the essence of my advice.

If you can keep your oath no matter who gives you trouble,
that is enough.
Hypocrisy and restlessness give no light;
not only just words are used in expressing respect.
Express your prayers to me from Uḍḍiyāna with your whole heart!
And, whatever disguise the obstacle demons take,
protect yourself and keep your oath in readiness!
Do not spread your views around like the Revealers of the Treasure;
if theory and practice are unskilled, obstacles to the Dharma will arise.
Make careful preparation, your gear in readiness.
Trust in the Guru, for through him is the lineage.
After three years he can give the teaching.
If you do not apply yourself to the Dharma, others will not be bound.
Plant this well in your mind! This is my heartfelt advice.
If you do not yourself practice the Teachings, innumerable others
will not believe!
Practice your whole lifetime; wrap yourself in the Dharma!
Obtaining this Doctrine of the treasure is
like taking a gem from the head of an asp.
Whoever is clever receives the gem and rejoices;
those who are not clever, die by its poison.
You can get wealth or death, either one.
Once you are able to ward off danger, that is the precious treasure of
the earth;
live in isolation, and subjugate yourself.
Let your action be the writing of books, your treasures ink and paper;
when you find the Buddha within you, others will supply your needs.
All will respect you—even the gods will make you offerings;
when you attain perfect thought, you will hold the lineage of the
Buddha.
When you respect the head of the Three Jewels, you can enter at the
foot of the Doctrine,
you will have innumerable disciples,

and your reputation will be sweet.
Without the compassionate admonition from Uḍḍiyāna,
dominated by this life, men dream of gain, fame, and obtaining their desires.
They are servants to others' reactions, positive or negative, and are preoccupied with others' opinions;
they do not consider the Dharma as anything but a means to food and wealth.
Feeling they can do anything, they wander through the market place;
in an assembly of such fools, the learned man can say nothing.
There are other robbers of Doctrine, have no doubt.
What can one say of those perjurers who break their vows?
The Protectors of the Dharma advise them to show shame.
The seller of the Doctrine is a disgrace to the Three Jewels;
model of the violent and evil, teacher of wickedness,
adviser of hell, guide on the road to perdition;
he turns his back on his own good and makes havoc of his opportunities.
He does not know how to protect his life.
Therefore listen carefully to my treasure of the Doctrine!
Only a peacock can safely eat poison;
large or small amount, you cannot do it.
Be easily satisfied, sparing idle conversations;
choose the humble part, be wary of others.
If you should become master of the treasures, men will depend on you.
I, Padmasambhava, Guru of Uḍḍiyāna,
have hidden these words for you, my heart's son.
Praying to the miraculous Wish-Fulfilling Gem,
you will obtain what you request; this is a message from my heart.
I have filled Tibet with treasures:
people will find treasures anywhere if they desire Attainment.
I myself will not remain; I am going away among the rākṣasas.
But for those who pray to me from their hearts,

how can I show either coming or going?
A hundred hundred thousand incarnations of Urgyen will appear—
the being of time past is not the Guru of future men.
I leave, towards the southwest; I leave to convert the rākṣasas.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the ninety-third canto,
The Advice and Admonition to the Revealers of Treasures
Sealed Oaths



CANTO 94

The Description and Qualifications of the Revealers of the Treasures

Now, invited by King Trisong Detsen
to the Red Rock, at glorious Samye Monastery,
spontaneously created
on the golden throne with fearless combat lions,
on a pile of cushions with five brilliant brocades,
under the fresh shade of a fringed umbrella which simulated the rainbow,
before outer and inner tables covered
with precious offerings and thigh bones set in rows,
in the middle of clouds of men and of gods,
the second Buddha, having become visible to many people,
the Great Guru Padma sat down smiling.
At this moment the lord king of the land
offered him a golden mandala, and flowers made of turquoise,
rice wine and raisin wine in goblets of aquamarine and blue stone,
and numerous refreshments, offerings both outer and inner. Then he said,

"Emaho!
Metamorphic Body, O Thou the best! Protector of beings, Padma!

In this Tibet of mine, barbarous and snowy,
where gorges and monasteries bristle with weapons,
perverse are the ministers, red faces of the race of the ogres;
white souls there never were; numerous are the sinners.
After a glance of compassion, you have given precepts and counsel,
and have hidden many precious treasures for the profit of posterity.
When in times to come their Revealers will appear,
I ask Padmasambhava the omniscient
to tell me for the sake of future men
where the faith of the disciples will establish the sanctuaries,
and, in the interest of the most worthy, in what sites of valley or of
rock,
blessed by him of Uḍḍiyāna as favorable
and free from obstacles through his mercy,
the most noble places of evocation will be chosen
even though the Doctrine must be spread everywhere."
And requesting thus, he bowed and dropped his crown.

Then the Great Guru Padma said,
"Hearken, my lord, O Orthodox King of the Earth!
All those who set forth the Dharma, the vast Doctrines,
and who know both ultimate and relative truth,
strengthen the faith, the general precepts, the Texts and the Formulas.
Now, you ask what is the appearance of the Revealers;
all those of the Dharma are without defilement.
They have the power to judge what is Sūtra and what is Tantra,
whereas the commentators and others cannot judge—
for their senses are limited and they are prone to be partial.
Those who can distinguish what is Dharma and what is not
listen in all the kingdoms for the signs which appear.
But among many, only a single one will take form,
because two Revealers appearing at the same time would be in conflict
while, coming in their turn, they have the support of the precepts,
the Texts and the Formulas.

It is written in the *Parinirvāṇasūtra*:
'In a country two emperors do not appear,
or in the world two Buddhas.'
Thus it is with my revealed treasure.
It is written in the *Bla-med don rdzogs 'dus-ba'i rtsa rgyud*:
'In an instant the Secret Formulas make an enchanter of a demon,
but two Metamorphic Bodies who know how to see the truth do not appear.
It would be impossible for them to appear, for Sūtra and Tantra would both be broken.'
Now my revealed treasure is as if, at the time of the coming of day,
the sun were to arise at eight points of the horizon.
It is written again, in the *gZhan yang so-so 'brang-ba'i mdo*:
'It is amazing for a lotus to arise from fire—
just so is the best teacher, the second Buddha of the world.'
And my treasure revealed is as if, at the time when the night comes,
the moon were to rise at the eight points of the horizon.
It is written in the *Bye-brag ma-'dres-ba yi mdo*:
'For one high rebirth, there are eighteen low ones.
To arise and to fall cannot coexist.'
So it is with the nobleman who exists and with the one who does not:
if the one comes forth the other will be stopped.
Just so would it be with two World Sovereigns—
and just so with the Revealers of my treasure.
It is written in the noble *Parinirvāṇasūtra*:
'If with good foods poison is mixed,
even if it will cause harm or death—if it is being sold,
fools and knaves will buy it,
in order to get a bellyful of delicious food—
while judicious and wise people will not buy.'
The deceptive treasure of those with a broken vow
is like the red hand which reveals the fish monger,
and the loud cries which reveal the tax collector.
It is written in the *Dam pa'i chos mchog padma dkar-po*:

'Know, therefore, how to understand the beneficial allegory
of the Buddha who is preceptor of the world!
To cut short doubt, one abandons doubt;
the Buddha coming forth brings forth great joy.
Therefore all uncertainty is resolved about what is or what is not.'
Though there are many swamp lions, the lion of the snows is rare.
Though there are many flowers, the udumbara is rare.
Though there are many forests, the tree of Awakening is rare.
Though there are many seas and oceans, the Milky Sea is rare.
Though there are many winged beings, the garuḍa which soars is rare.
Though there are many kings, the emperor is rare.
Though there are many magic births, the one born of a lotus is rare.
It is written in the *bDud rtsi 'byung-ba rtsa-ba'i rgyud*:
'When my Doctrine has waned,
the Dharma will be like the milk of the marketplace:
mixed with the bad, it is not good when drunk.'
Thus, in each valley a discoverer of treasure will be seen,
in each province a magician eager for glory,
an assassin of the Dharma, hands reddened with blood,
a squanderer of Scriptures of clear revelation, as if they were false treasures.
Along with great virtue there will be a pile of evil.
Among many choices, the fatigued mind will no longer have doubts.
The ḍākinīs will rejoice, a sign of sin,
and many ways of being improper will be seen.
But in places of worship I will have the signs of the earth raised,
I will put an end to the prediction of a hidden treasure of discord;
wine and water are signally different from each other.
I will cause keen abilities to be exercised for the Dharma;
converting by the Doctrine, I will cause it to be learned,
unmixed by that which is of the gods and genies,
one and the same as what I have explained.
My treasure is hidden under the earth, but its light soars in the sky.

I will bring it to pass that it be one and the same with the Texts,
Formulas, and Precepts.
They will revile me and will say that my teachings are false;
false ones they will say are true.
They will not know that the ones dressed in skins are sinful;
they will not accept that they are full of secret evils,
and in this way the Doctrine of the demon will grow.
There will be many false biographies of me,
and dwarf Padmas will come to Samye Monastery
and will say that the Great One has not appeared at all.
They will give as the Doctrine of the great Padma, this very one of
mine.
From this false lineage, they will confuse men,
and they will also say that there are two or three holy Nāgārjunas.
But by those gifted with calm, gentleness, and wisdom,
many apocryphal writings will be disclosed."

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the ninety-fourth canto,
The Description and Qualifications of the Revealers of the Treasures
Sealed Oaths



CANTO 95

The Setting Forth of the Best Places of Attainment in Future Times

Next, Padma set forth the proper places for evocation.
From among them, the most noble king of places—
the places where the magical ḍākinīs assemble by themselves.
The hermitage of the body is the Drag Fort;
the hermitage of speech is Chimpu at Samye;
the hermitage of the mind is the Khar River at the Southern Cliffs;
the hermitage of the virtues is the Crystal Rock at Yarlung;
the hermitage of works is the Fort of the Lion at the Himalayan Steppes.
Chimpu and the Crystal Rock of Yarlung, both have preeminence.
And there is the cemetery of Chilly Grove in India and other similar places.
There are also five valleys, one dale, three districts, and twenty glaciers.
In the center, the Zambu valley of Shangs;
in the east, in the land of Kongpo, the heavenly valley;
in the south, the valley of the exact shadow of the Mon;
in the west, the Pagri valley, in the region of Gos;
in the north, the Droma valley, in the region of Kyid;

in the southeast borders, the hidden district of Brasmo;
in the northwest borders, the hidden district of the Ferns;
in the northeast borders, the hidden district of the Triple Valley.
And the glaciers of Tang Lha, of Kailās, of Mang Khar and of Blue,
the glaciers of Starsgo, of Poma, the Diamond of the Celestial Mount,
the beautiful glacier of the Lady of Kharag, the glacier of the
Crippled Peak,
the glacier of Lachyi, of Tshering, of Nanam, and of Tesgro,
the glaciers of Ode, of Gung Gyal, of Shampo, and of the Pale Lord,
the beautiful glacier of Ha'o and the glacier of Tsaringala.
All these great places where I have walked
are the most noble places for the evocation.
Again it is according to men and their state, high, medium, or low.
Men of power will choose
Samye at Chimpu, the Crystal Rock of Yarlung,
and Yerpa the Cave of the Moon, these three.
Samye Monastery, Tradrug, the Temple of Rasa:
places of achieving unity, places of Attainment,
all the pure Paradises; none other than these places.
It is at the three great places that one will have the best Attainment;
if an evocation is made in those places, there is nothing one can
not attain.
The Knowledge Bearers associated with those places are there in all
their ranks,
and the inhabitants of heaven who have rejected their bodies make
their way there also.
Especially this Crystal Cave of Yarlung,
where the incantation with special substances and with ambrosia is
carried out,
and which has, like Uḍḍiyāna, achieved the limit of what is possible
with the Secret Formulas;
this very noble cave is a temple of marvelous evocations.
One finds there many celestial palaces of calm, of anger, and others.

At this Rock of rejoicing for the Tibetans,
those who possess the hundred virtues make speeches which are
inconceivable.
And there Turks do not come to settle.
Although in the White Snows, at Kailās, at Tsari, at Zambulung,
and at other places virtues may abound,
nothing approaches the Crystal Cave in accomplishment.
It is cited, like the Heruka of Uḍḍiyāna, as an example.
Average and inferior men will make the evocation in hidden land
and in the glaciers.

Even though these rocks of the mounts suitable to the evocatory
are of an incomprehensible number,
it is in the three places of evocation joined to the monasteries
that one will obtain the hundred virtues:
the gaṇacakras there are immeasurable."
Thus he spoke, and the king of the earth was satisfied.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the ninety-fifth canto
The Setting Forth of the Best Places of Attainment in Future Time
Sealed Oaths



CANTO 96

How the Teaching of the Buddha Will Grow and Decline

Here, King Trisong Detsen
asked again of the Great Guru Padma:
"In what manner will the Doctrine decline?"
And the Great Guru Padma said,
"In the Perfect Age, in the Age of the Triad, in the Binary Age,
in the first phase of the Age of Discord, the Buddhas have come one by one.
The Teaching of the Muni must last five thousand five hundred years.
Now, since the entry of Prajāpatī into religion,
the lesser merits of women have taken five hundred years.
For the remaining five thousand years,
each century the centenarians become rarer,
and finally the human life reaches the term of ten years.
When from a hundred years life declines to ninety years,
the Teaching of the Master remains for a thousand years.
At that time, there will exist only a reflection of the Teaching.
For the men who live eighty-five years the Sūtras come forth.
For those who live seventy years there is the Basket of the Discipline.
For those who live sixty years the Abhidharma comes forth.
When in the visible world gods and genies struggle, this bad omen indicates

that the teaching will be devastated from top to bottom.
A minor period and numerous persecutors will appear.
And when thirty-five centuries have passed, and the lifespan is seven years,
people will wear hoods like monks, taking on the outer signs.
Abundance of calf meat will produce the countenance of the stupid mobs.
There being a lucuna in the Dharma, the Two Doctrines will war.
And for fifteen centuries there will be the epoch of adherence to merely the grammar.
For men who will live fifty years, the United Precepts will come forth.
Men will see, in the male fire tiger, two black impurities of the years,
in the female earth rabbit, seven red impurities of the months;
in the male iron dragon, six white impurities of the days;
in the iron male dog, three blue impurities of time;
and finally, with the men of the sword, fifty impurities of men.
Frontiers and center will be at war, mothers and children will believe no longer.
Statues, paintings, books and stūpas will be destroyed.
Rains being irregular, fruits will not ripen; fatal contagions will arise.
With famine, the number of the barren widows and widowers will increase.
Each will find scepticism in his own heart,
and neighbors fighting each other, mouth and teeth will betray each other.
The male grahas and the māras will end by invading everything.
The females of the goblins, coming to the males, will bring deadly fever.
One will see the ways of meanness multiply,
and hypocritical monks will be wolves with yellow backs;
obeying the demon, they will serve the three aspects.
Next, the reflection of the Teaching will change.
Upon those who live forty years the Age of Enemies will come to pass,
and people will die of sudden death in the spasms caused by the dons.

Demonic maladies will rage—plague and the disease of the nāgas and genies of the earth.
The women, their feminine bodies hot with fever, will be carried away alive by the goblins.
Lightning, disasters, famine and war will come to pass.
But an incarnation of Padma will come from the east.
Famine will come upon the men who live thirty years.
Impartial actions will be of the past, the good will adulate the wicked.
Dissension will come from within, nāgas, demons, bhūtas, and gnomes will proliferate.
Like genies, the Te'urang will harm the children.
Laws abolished, the country will go astray; earth and heaven will go wrong.
But an incarnation of Padma will appear from the southwest borders.
For those who live twenty years the Unhealthy Age will come to pass.
Men and gods will hide themselves in the sands where women will come to them.
For a year rain will be lacking and there will be no reserve—
famine will be prolonged nine times nine months.
There will be illnesses, deadly evils, plagues, cancers, angina, and painful colics.
Like grahas, the four sorts of erroneous sacrileges will be propagated.
The sun being darkened by a planet, its path will no longer be seen.
Like genies, the ills of night, fainting, and madness will be rampant.
But an incarnation of Padma will come from the north.
At the time when people live for ten years, the Age of Weapons will appear.
Up to the limits of the Impure Age this will be a terrible time:
The sons who reach ten years will make their vows
and the daughters at five years will be given in marriage.
The measure of the body will be the span and the width of the fist.
Oleander and millet, which have become the best foods, will be eaten.
Not one goat, sheep, or yak will be seen.
People will dress in buckram, which has become the best clothing;

weapons, which have become the best ornaments, will be manufactured.
Simultaneously, the five best tastes will decline:
there will be bees without honey; from the milk which is churned, butter will not come;
mustard and sesame seeds will be pressed without obtaining oil;
sugar cane will not give sugar; and salt will dry up altogether.
In those times the good will be stigmatized, the wicked exalted.
Parents, begging monks, and brahmans will be shamed with every impertinence.
Three scourges—weapons, epidemics, and famines—will reduce life to ten years.
At first the idea of doing harm to men will arise;
then beings will kill one another at sight.
The spirit of murder once born, people, like hunters, will look in solitary places,
and taking up no matter what, rocks, wood, projectiles,
sharp weapons, they will kill each other.
All those who die will roll into hell.
Numerous in these times will be the beings in hell.
And this period of weapons will end with desolation.
Now the Teaching of the Holy Dharma having declined,
the religion of Tibet will be restored in Turkestan.
At the time when the Doctrine will be violated by its followers who will have only the signs of it,
a king, the Parsimonious One, a defender of the Dharma, will reign at Khotan.
He will have five hundred oblators and masters of ceremony,
who, in the warm season, will do combat for the Dharma and will cut doubts short.
Leaving aside the armor of patience, people will fight among themselves—
the five poisons will stir up the waves of hate.

Roused to anger, those from high stations as well as those from low,
all will lose control of their mouths and hands,
and will draw swords from their belts.
The five hundred priestly persons of rank will strike and kill each other.
They will use knives; blood will be spilled, and they will go to prison.
When the king, saddened, withdraws into his lodgings,
ministers of the exterior, ministers of the interior, and wise men
will dress in the skins of red cows and red bulls.
In the cold, with covered heads, they will take up the sticks of beggars.
And the king's glance will wander over the oppressed land.
For Queens, ministers, and others—there is indeed only one master;
but the land is full of oblators and masters of ceremony.
In the ravines with porches of rock, those who have left their positions make the great meditation;
and places are not lacking in which to contain the mountain hermitages.
This view will appease the king's sorrow.
But in his view they will be revealed under a double aspect:
those dressed as red bulls he will see as respectable, and the rites of Shākya as hypocrisies.
The sap of the earth will escape; madder and tinctorial water-plants will rot;
it will no longer be possible to change the color of clothes.
There will no longer be shaved heads, renunciation, ordination, abbots, or masters.
From all the books, the letters will be lost—
the most ancient by erasure, the most recent by mutilation.
Hearing and commentary of the Dharma will fade away like fog.
Meditation and Achievement will be like the morning star.
Without exception, all will devote themselves to the ten non-virtues.
In the second place the Age of Epidemics will come.

Because men will do not good, but evil,
gods and genies in struggle will send them a number of plagues
without possible treatment, from which many will die.
They will lie down on the ground in the morning, rigid forms
which cannot be counted.
The survivors with haggard eyes will have exhausted their sorrow.
In the third place the Age of Famine will come,
when avarice will incite to evil.
Gods and nāgas fighting, rain will be lacking
and there will be eighteen years of dryness,
insects, grain-mold, pale beards of wheat, frost, hail.
The beautiful green fields will yield a miserable harvest of black ears
of corn.
Similar calamities will lead to three kinds of famines:
the one of the soothsayers, the one of the white bones,
the one of the quest of the spoon.
First, the one of the soothsayers will be like this:
a scarcity of rice, barley, peas, and all other foods.
Whoever has found grain will put it in a basket
and will watch over it night and day.
The forces undermined by hunger will roll to earth,
without being able to get up or to be lifted up by others; whoever
they are, they will weep and die.
In the second place, the famine of the old white bones will become
manifest:
People will gather in great number the bones of the ancient
dead,
and they will be eaten as food.
They will be boiled in water and the juice will be drunk.
In the third place, the famine of the search for a spoon will appear:
When grain has been emptied from the granary,
water will be poured there, and this juice will be drunk.
The grain will be eaten by whoever will be able to take it with the
spoon.

In the anguish of their hunger people will kill their sons in order
to eat them,
and in order to eat them, the lords will carry away the poor.
Odor-bearing plants will be eaten, from the woods, from the earth,
and from the rocks.
The bloodshed with weapons will last seven years,
the killing by diseases, seven months and seven days,
the murderous famines, seven years and seven months.
The survivors, one by one, will cower
on islands in the rivers, in the heart of the mountains, in the hollows
of trees.
For seven days they will be nourished by water—
then they will come back into the towns and the districts.
Seeing each other, they will stretch out to each other in sympathy.
Marveling to themselves, they will say: 'I see a living person and not
a dead one.'
In great joy they will kiss each other on the mouth and will put their
arms around each other's necks.
And it is then that Maitreya the Conqueror will be incarnated.
He will appear in his full height of two hundred cubits.
At such a marvel, people will make inquiries and he will say these
words:
'I have adopted the ten virtues and cast off the ten non-virtues.
I do not know desire which buzzes like a bee.
Hate is like the hot tempered lion,
ignorance is like the snuffling of a dog.
Giving up all three of these—this is how the Doctrine grows.'
And he will make many minds apply themselves to virtue."

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the ninety-sixth canto,
How the Teaching of the Buddha Will Grow and Decline
Sealed Oaths

CANTO 97

The Thought of Going to the Southwest to the Land of the Rākṣasas

Now, on the first day of the month of the bull,
with everything ready for celebrating the Tibetan New Year,
on the four sides of Samye the crowds invaded the streets,
and during the evening all the people bore torches.
The Guru told the king not to celebrate the holiday this year,
but the king held a meeting of all the ministers.
"Beware of breaking the New Year in such a way," was the opinion.
The Guru advised the king against the horse races,
but the king let his power slip into the hands of the ministers,
and, in fine costume, on horseback, he launched the races himself.
Now, having moved forward into the path of an arrow shot into the street from the west, he collapsed.
Some said, "Was he hit by his son?"
Others said, "Was it a Bon minister who struck him?"
Others said, "Was it the minister Zhang From Nanam?"
Others said, "Was he unseated by his horse? Is it an illness of the veins?"
None recognized from where this blow without cause or reason had come.

The king was no longer protected; his state was complicated by fever
and, at age fifty-nine, in the year of the dragon, he died.
The affair remained secret, and the Guru held the government for
fourteen years.
But after the secret was discovered in the tiger year when the
king would have been sixty-nine,
Mune Tsanpo was raised to the throne.
But having rebuked the queen Tsepongza, he perished by poisoning.
Then Mutig Tsanpo was raised to the throne.
From among the glorious queens, he took the third as his consort,
and guarded the government by the Dharma.
He maintained the usages and customs of all his ancestors;
thanks to the King of the Dharma, Trisong Detsen,
two-thirds of the inhabited land was under the royal sceptre.
Outstanding incidents established his merits, but brief was the time
of his life.
Now Padma of Uḍḍiyāna was thinking of leaving
and Prince Mutig Tsanpo was inconsolable—
since birth Padma had been his Guru.
Since he had been in his company for so long, he could not bear to be
parted from his Guru's compassion,
and he was uttering long sighs and weeping at intervals.
He took the Father's hand as they went by the monastery, and
implored him to stay.
The Guru led the prince, pure son of the gods, in his deep sorrow, to
the height of Mount Haspo;
then he set forth the Doctrine:

"On the earth there is no man born who is immortal.
Of beings who have come from a father, there is no one that death
spares.
All are born and die in their turn.
The development of this human body
brings many causes of ruin and few of sustenance—

sensitive to heat, sensitive to cold—unable to bear either for an instant.
The messenger of disease seizes youths in their prime;
one who has a clear complexion is suddenly touched by misfortune.
Like dew on the kuśa grass which, at the rising of the burning sun,
is gone in an instant, so is the life of a human being, each day nearer to death.
Should one wish to remain alive, it is impossible;
and even if life is prolonged, death is certain.
In other kingdoms, as in one's own land,
one sees the death of those near or distant, friends or enemies;
foolish is the one who does not know that he himself will die.
Leaving your amassed wealth, abandoning those you hold so dear,
the time comes to pass on alone, to go beyond.
Even outside the term, there are eighteen deaths more rapid than the wind,
eighty-one sudden ones warmer than fire,
three hundred and sixty contagious ones colder than water.
Certain ones die at the breast of their mother;
certain ones die in the flower of their youth; certain ones are killed;
certain ones commit suicide; and certain ones die of stifling or suffocation.
Do not be grieved, Prince Tsanpo!"

Prince Mutig Tsanpo, reflecting, said to himself
that he had no need for anything which was not the Dharma.
And, in Samye Monastery, in the great room under the center of the roof,
he begged the Master to explain, for three years, the United Precepts and the sNying Thig teachings.
And the Buddha in a Single Life gave him the total Dharma of Liberation,
the Atiyoga of the Great Perfection, the *Padma snying thig*,
the certain precepts, like the heart, the most profound;

then, with the support of the body and of the eyes, clearly,
the knowledge which discloses the Essence Plane, embracing source
and derivatives.
Finally he taught the *Klong-sde* of the Great Perfection,
the sure initiation, the best gem of his heart.
The prince then said to the Guru,
"Such meaning has never been uttered,
by Buddhas of the past, present, or future,
and if it had been, it will not always be so.
Although I like all precepts,
I have not heard the name of the one in which such things are
revealed."
Now the Guru said to the lord,
"A Padmasambhava such as I will come to Tibet in three thousand
years.
When after the nirvana of the Sage
four thousand two hundred years will have passed,
toward the west of the Diamond Throne,
on the northwest borders of the land of Uḍḍiyāna,
on the island of the Lake of Dhanakośa,
in a lotus of Immaculate Brilliance
by spontaneous generation he will be born of the rainbow.
The marvelous child of marvels
will be found by a King Indrabhūti,
who will adopt him and will turn over the kingdom to him.
But he will repudiate it and, in order to establish beings in happiness,
he will practice mortifications from which he will then turn away.
After five years at the royal palace,
he will go in the same manner to Chilly Grove
and will practice the Dharma for ten years.
On the plains of India and China, in the lands of Uḍḍiyāna and
Zahor,
in Magadha and among the Tīrthika, in Kashmir and in Siṃhala,

in the land of Khotan and in Maruca,
his Metamorphic Body will be seated two hundred and a hundred years.
In the lands of Asha and of Brusha, of Shambhala and of Zhang Zhung,
in Persia and in the land of Gesar,
at Tukhāra and at Rugma among the ogres and nāgas,
his Metamorphic body will be seated ninety-eight and eight years.
He will remain forty years in Nepal
and a hundred and eleven in dbUs in Tibet.
Subduing the genies, he will take care of the Tibetan region,
where the king of the land will achieve meditation.
Thereafter he will have his seat for sixty years at Samye Monastery, at the roof-ridge,
five years at Samye in Chimpu, three years at the Old Drag Fort,
four years in the Valley of the Slates, three years at the Crystal Cave,
two years above the Junipers and three years at the Shampo glacier.
And he will have his seat two months at the rock of the Turquoise Spur,
seven years at the Khar River at the Southern Cliffs,
ten months at Trintang, at Saljey,
two years in the valley of the Little Bridge,
three months at the cave of Zang-yag,
seven years at Zho Todesdro,
and one year at the market of the wild dogs.
And he will have his seat one month at the cave of the Blacksmith of Olga,
one year at the rock of Yerpa, one year at Chubori of Kharag,
and two months at the Cave of the Dormice.
And he will have his seat six months in the holy place of Tsari,
six months at the Rock of the Garuḍa's Nest,
six months at Nying Drung of Nemo, six months at Lonpomgul,
two months at Nyingpo Dzala, three months at Pagro at the Tiger's Lair,

two months at the cave of Chumo, and two months at Tramo Darlha.
And he will have his seat one year at Shaug Tago,
one year on the rock of the Great Castle,
one year on the rock of Chal,
and one year at the glacier of the Mountain of the Gods.
And he will have his seat three months at Gyupuja Lhun,
three months at the cave of Monsgom,
three months at Onpu, at the Tiger's Lair,
two months at the Steep Mountain,
and one year at the cave of Dvags Jong.
And he will have his seat three days at the Minor Tiger of Char,
five days in the ravine of the Bear's Cave,
seven days in the ravine of the Tiger's Lair,
nine days in the ravine of the Leopard's Lair,
and six days in the ravine of the Wolf's Den.
And he will have his seat four months at the Cave of the Ḍākinīs,
four months at the rock of Lhartse, one month at Rongpoi Ja,
one month in the valley of the Lion's Mane of Chim,
one half month in the valley of the Little Mound,
one month and a half at Fine Feast,
and three months at Tradrug of Lhasa.
Thus he will completely finish the conversion of Tibet.
The Teaching of the past Buddhas has done the ploughing;
and now that Texts and Formulas are spread in Tibet
and the Doctrine has been forecast about the hidden treasures of the future,
having already shown great goodness to Tibet, Padma does not retire at all.
But very near to Jambudvīpa, at Kayyuwa,
are the five great territories of the rākṣasas, which are near to Uḍḍiyāna.
At the center is the Glorious Copper Mount,
surrounded by five hundred towns of ogres.
To the east there is Laṇkapurī,

to the south the walled city of the ogres called Joyous,
to the west, the Red Plateau of the Wolves,
and on the north side, the district Chan Lag.
And there is at the southeast borders the lake of Zomapurī;
at the southwest borders, the strong castle of the Skull and of the
Fresh Body;
at the northwest borders, the lightning peak of Malaya;
at the northeast borders, the cemeteries of the poisonous trees
surrounded by five hundred times five hundred towns of the ogres.
If all that is not subdued, the rākṣasas will sweep the earth;
they will devour men and will depopulate their regions.
No one except Padma will know how to stop them,
and I am going away to conquer them and to protect the frontiers."

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the ninety-seventh canto,
The Thought of Going to the Southwest to the Land of the Rākṣasas
Sealed Oaths



CANTO 98

The Testament Set Forth at the Time of the Request for Delay by Prince Mutig Tsanpo

Now one evening the prince Mutig Tsanpo, set out a round oblation,
as the Guru of Urgyan was preparing to leave for the land of the ogres.
Wrapping a precious gem in silk,
he placed it on a large silver bowl filled with gold
and offered it in homage to the Guru.
He likewise offered six horses, led by a bird-faced bay horse spotted with white,
upon which was placed an acacia saddle, and a samite rug;
the bridle had a golden bit and turquoise reins.
With three measures of fine turquoise and a bushel of gold powder,
he paid homage again with his own turquoise necklace.
And on many occasions he gave evidence of his veneration.

"Lord who dissipates ignorance and its shadows by the brilliant torch of knowledge,

who cuts short the net of miscomprehension with the sword of high wisdom,
who triumphs over hostile emotions thanks to the host of orthodox views,
who saves from the river of transmigrations by the ship of great mercy,
who pacifies the obstacles to good by means of the mastery of the Secret Formulas,
who is a refuge to all the living
in the four ways of acquiring merits,
who holds the true meaning of archknowledge in whatever is said and in whatever is revealed,
whose generous favor gives joy in all the counsels which the people seek,
who has the appearance of the Lion of the Shākyas, Shākya Senge,
you are the Lord of the Doctrine, the equal of whom cannot be encountered in the three worlds!
Where you have not given precepts, never is there a hopeful glance.
Remain, I beg of thee, as long as I live!"

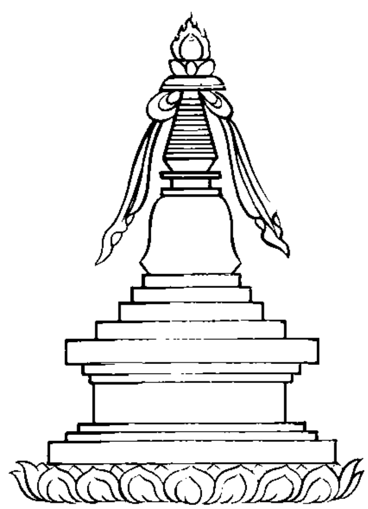
But when, not daring to put off too long the subjugation of the ogres,
the prince asked the Guru to stay at least one year more, the Guru replied:
"Even if I delay a year, the separation will come; I cannot help it."
To which the prince, his eyes filled with tears
and his breath caught in his throat,
by the fervor which was oppressing him and the force of his affliction, fainted.
He was thinking, "If the Guru leaves, the refuge is lost;

it is as if the warm sheepskin were torn from the back,
or as if one lost the staff one leans upon.
It is as if the sun and moon with the warmth of their light were to set;
or as if in this life, our precious eyes were to be torn from us."
Then his mind having eased a little,
the breath came back to him and he found some joy again.
And he thought, "It is the Guru's blessing."
The Guru uttered these words:
"O Prince! I am not giving up the life of the body.
Although I am going elsewhere, I shall soon see you again.
Cut the chain of affliction of this material body which is obsessing you!
Sweet times will come; you will regain the dream of Substantial Thought.
When, after this life, you will have made the tour of eighteen others,
you will be assured, by a pure vow, of joining me again.
Since you have offered me here a bowl full of gold and a precious gem,
and you have honored me, you will obtain what you are asking:
the blessing of not being separated from me in the Three Times!
Constantly concentrate on the tutelary divinities,
and lead to completion the propitiation by the Secret Formulas.
With compassion, give protection as you would to your sons,
and firmly decide to carry on the Dharma.
When youth leaves your body, and your life fades,
hide like a treasure, in the Monastery Tradrug of Yarlung,
the Gem of Wishes which conquers armies and which was given by King Gesar!
Hide like a treasure, in Samye Monastery, in the roof ridge,
the Gem of Wishes which heightens the mind and which came from the king of China!
Hide like a treasure, in Lhasa, the Gem of Wishes which satisfies all desires,
and which was given by the sovereign king of India!

From these three, the merits of all Tibet will appear again,
and the Teaching will be established by the colleges of meditation and by the colleges of commentary.
When a rich man without a child conceals his treasures,
it is said that the poor are replete with wealth.
When you reach seventy years,
apply yourself assiduously to religion.
Take permanent support from the ḍākinīs, Guardians of the Dharma, and always set out a round oblation!
Follow the classifications for exterior and interior conduct,
and stay in agreement with the most modest!
Using what you realize in solitude, establish and increase your concentration!
Untie by the mudra of deeds the tied knot of causes!
Raise with the mind the joy of the body!
When you are tired of the noise of the world,
when you vacillate, establish yourself on the Essence Plane!
When the misfortune of a bad cycle presses you, recognize that it is only a dream!
Delighting yourself in concentration, although it may be increasing or declining,
treat all things on the level of the indifference of the dead!
Carefully examining the good and the bad, come what may from both of them,
carry everything which appears, to the path of the Essence Body!
If you are unaware of confidence, you will fall, whether you be god or demon.
But if you continually aspire after the Buddha, you will find him in spite of your faults.
Without taking pride in noble thoughts, or comparing yourself with others,
do not ask counsel on what you will have decided yourself!
Perfecting in one single life a Buddha of benediction,

though you do not pursue the vast study of numerous Sūtras and Tantras,
withdraw yourself into deep concentration!
There is no other Teaching for doing good. Hide all books like treasures!
Fear the lack of an oath like the triple damnation
and above all else beware of the five poisons!"

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the ninety-eighth canto,
The Testament Set Forth at the Time of the Request for Delay
by the Prince Mutig Tsanpo
Sealed Oaths



CANTO 99

The Praise of the Symbols by the Ḍākas at the Time of the Great Evocation

Then the Guru Padmasambhava, on the high square of the
monastery of Tradrug,
opened the mandala of the Secret Formulas and the United
Precepts
and put into effect the twenty-one profound powers of the
evocations
for twenty loyal men, with the prince at their head,
for the three queens, and for twenty-one lotsawas,
including their head Dewa Sambhava,
and finally for the whole procession of house masters and mistresses.
And at midnight, looking at the sky from the southwest
and making the mudra of the fish-hook he uttered:
"HŪM!"
In front of the mandala, at the same time as there appeared a
rainbow, there appeared
a white maiden who was said to be the princess Mandāravā.
She was wearing pale blue cotton trousers,
and five dried skulls in the fashion of a diadem;

with her left hand she was holding a death's head adorned with
tresses and shells,
and with her right hand an iron dagger; on her head were several silks,
and she was wearing a tunic of human skins.
Then, in the sight of all, doing the ritual tour of the mandala,
the gods of high glory, in a crowd, revealed their faces.
Each one blew out a noise, a groaning, a buzzing.
Some people were fainting, others were wrinkling their brows.
And they exalted the Guru with this song of grandeur:

"HŪM:
When the Guru gives expression to his beneficent goodness,
the head-dress with five petals which he wears
represents, with the five gnoses, the perfect power of the five bodies.
The blue middle part represents the benefit by the four works.
The three dry skulls stacked up, and the pile of Vehicles,
symbolize all the pure inner and outer Doctrines.
The network of stones which adorn it
represents the complete submission of the three worlds.
The golden vajra fastened on it represents the conquest of the
adamantine concentration.
The tiara of quintuple silk which covers it
represents the conversion of beings by the five types of knowledge.
The small seal engraved on the right and on the left, which
decorates it,
represents method and wisdom united.
The brilliant peacock feather with its crest
represents the radiant knowledge of the plane of pure mind.
The sun and the moon, shining with gold and with gems,
symbolize the end of the night of ignorance.
The skin of white lynx around his head
represents the tutelary treasure, the interpenetration of the Two
Doctrines.

His beautiful long nose represents the view of union,
deliverance and purity in the plane.
The authoritative form of the lordly body,
the circle of the mouth of which one never grows tired,
represents the pure manifest body of the Tathāgata.
The diamond silhouette enthroned
represents the motionless concentration on one point.
The color white and the rosy complexion
symbolize the perfection of all happiness in the body.
The two eyes of knowledge with the direct look
symbolize the clear light of the Essence Plane raised above all.
The smile of the beautiful bearded face
represents use of the Secret Formulas which has reached its limit.
The voice of the Dharma which resounds in the sounds of Brahma
represents the leading to happiness of the six classes of beings.
The five winds of knowledge which come from his nose
symbolize the strictly pure view in complete egolessness.
The little golden bells which adorn his ears
represent the Buddhas and their discourses.
His hair curled like that of a black fawn
represents the attainment of the full meaning of realization.
His feet in the cross-legged position
symbolize the Ten Levels with the Five Paths of access—
    instantaneous perfection.
His left hand at rest holding the skull
represents delight in the five joys of the world.
The vajra which he has in his right hand
represents continuity in the contemplation of the Void.
The frail black agara stick which he is carrying
represents the perfect Doctrines in a single Vehicle.
The makara which he has tied with a sealed knot
represents the Doctrine guarded by the four ways of acquiring merits.
The vajra with five points
represents the four births with quintuple connections.

The Fortress of the Skull with nine levels
represents knowledge in the many cemeteries of the world.
The quintuple silk which he is wearing at his neck
represents the union which comprises the five gnoses of the empty
forms.
The gold, the silver, the copper, and the iron of his fierce face
symbolize the opening of the four doors of the Secret Formulas.
The khaṭvāṇga triply sharp-edged which he is brandishing
represents the application of body, speech, and mind to destroy the
three poisons.
The nine iron handles which decorate the horn
represent in their simplicity the access to the Vehicles.
The eight iron handles which decorate the point
symbolize the pure concept of the eight accumulations.
The brocade robes one upon the other
represent the three rainbow-hued rays thrust forth toward the outer
world.
The red, the yellow, the blue, and the black of his shimmering tunic
represent the changing Essence Body which is rising in him.
His seat on a lotus stem in the sea
represents his freedom from the sins of the world.
The embrace which the rainbow brings him from the eight points of
space
represents the Eternal Buddha, free from the aggregates.
His procession of lamas, holding the precepts of the tradition,
symbolize the benedictions which he spreads on his pious sons.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the ninety-ninth canto,
The Praise of the Symbols by the Ḍākas
at the Time of the Great Evocation
Sealed Oaths

CANTO 100

The Reward of the Prayers Addressed to the Statue

Now the princess Mandāravā exalted the thirty-two auspicious signs:
"Emaho!
With all his glories, the thirty-two auspicious signs
are proven perfect in Padma, the Buddha of the Three Times:
his body like Mount Meru with its glorious mass and stature,
his head round like a beautiful chalice,
his hair as lovely as the blue lotus,
his forehead wide as the full moon,
his long dark eyes like large stars which rise,
his eyebrows like a great garuḍa with spread wings,
his lashes like the soft feathers of the falcon,
his ears shaped like birch bark,
his nose pure, delightful to see,
his lips like lotus petals,
his tongue long, thin, supple and red like a lotus,
his teeth as white as a beautiful gate, having the pink reflection of snowy mountains—
a garland of fifty-eight with which his mouth is embellished,
his chin majestic, illumining the calm face,

his voice like a song bird with the melodies of Brahma,
his mustache long, the color of a black bear,
his complexion rosy like a shell,
his throat as graceful as the neck of a lustral vase,
his chest like a lion which is throwing its chest out,
the rounded height of his arms, his broad shoulders,
his fingers and toes long and slightly webbed,
his nails red like copper and brilliant like crystal,
his navel pretty like the hollow of the lotus stem,
his sex organ retracted like that of the horse and the elephant,
the calves of his legs projecting like those of the king of the antelopes,
his step as agile as the rainbow is fleet,
with the dexterity of a youth, his limbs well built,
his mouth smiling, charming, and immaculate,
a form which brings joy upon sight and which one never tires of
 beholding,
like the radiant and shining sphere of the sun,
his taste perfect and gentle, his saintliness superb and sublime,
an incomparable being, immaculate like a diamond;
the auspicious signs, such as Padmasambhava has,
the thirty-two, O Prince, are exalted!"
Mother of Adoration like the one who gave birth to a son,
the princess Mandāravā, indefatigable,
untiring, with the virtues of the Metamorphic Body, asked,
"Who will be the torch in the night of ignorance
for those to come who will not have met you?
And on whom will the merits of the gifts be heaped?
To whom will the flower of the blessed body be given?
In all the worlds happiness is the supreme gift—
who will dry up the ocean of suffering?
Who will assume the eight supreme contemplations of the unity of
 bliss and the void?
O thou born of a lotus stem, O thou with the red and white splendor,
O thou whom the auspicious signs adorn, tell us!"

Now the Saint of Uḍḍiyāna replied,
"Listen, O beautiful divine form!
For those to come who will not have met me,
my image will light up the night of ignorance.
For the statue of Padma, a stūpa will be raised
and the banner of the Doctrine which has the meaning of the Three Bodies will be placed.
Whoever loves and reveres the statue
will have his desires fulfilled as if by a pile of riches
and will be happy without fluctuation or change.
For the one who ceaselessly recites the essence of it
or who will have made such a vow,
everything which is good will come forth. O marvelous!
Wealth will increase according to one's desires from the essence which comes forth,
and, likewise, having purified the five pleasures of the senses which are displayed,
blessings will increase.
Whoever prays sincerely for the five medicinal waters
will be safe from the four acute endemic evils
and will even cure the chronic sickness of the wheel of the emotions.
The beings of the six destinations, who are piled with vices,
will obtain, for an instant, the happy life of man.
Whoever makes himself the guardian of Padma's image
will be free forever from the three lower states of being,
and will obtain all perfect virtues.
Whoever constructs a noble resting place for Padma's image
will be reborn in the palaces of the gods.
Whoever will be the master workman to raise the image
will obtain the excellent turning of the Wheel of the Doctrine.
Whoever becomes Padma's image maker
will become learned in the five kinds of knowledge.
Whoever makes the clay for Padma's image

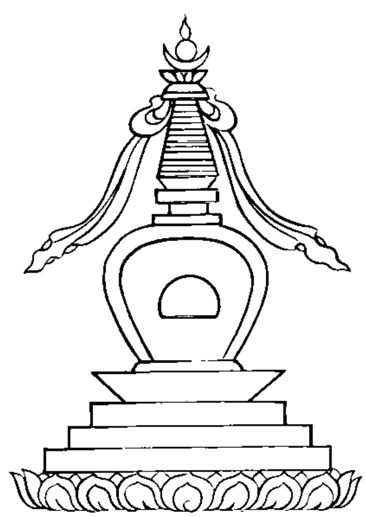
will have merits increase like clumps of earth.
Whoever gives clothing to Padma's image
will obtain the continuous ornament of knowledge.
Whoever will have offered a lotus throne to Padma's image
will always have beautiful soft cushions to sit upon.
Whoever wipes the dust from Padma's image
will obtain a beautiful form, good appearance and complexion.
Whoever brings ablution water to Padma's image
will obtain a fine clear complexion, pleasant to behold.
Whoever will have done the service of worship to Padma's image
will obtain the wonder of winged feet.
Whoever offers a butter lamp to Padma's image
will have no obscurity, his mind will light up with knowledge.
Whoever will have offered precious things to Padma's image
will never again be poor; riches will be multiplied for him.
Whoever offers the five kinds of incense to Padma's image
will acquire the charm of a pleasant odor.
Whoever offers the five medicines to Padma's image
will obtain the nectar which acts as antidote.
Whoever offers to Padma's image the five kinds of essences
will have no more suffering and will gain extraordinary happiness.
Whoever offers perfumes to Padma's image
will obtain a pure dwelling and will become immaculate.
Whoever presents a gaṇacakra to Padma's image
will never know hunger and will enjoy prosperity.
Whoever offers grams of oil to Padma's image
will enjoy the nectar from the best ocean.
Whoever offers flowers to Padma's image
will be purified of faults and will appease the five passions.
Whoever offers the three white foods to Padma's image
will benefit with his cattle and with the cow which fulfills all wishes.
Whoever offers the three sweet things to Padma's image
will obtain many savory foods for his enjoyment.
Whoever makes a dedicatory offering to Padma's image

his possessions, his joys, and his merits will increase.
Whoever presents the five grains to Padma's image
will see a fabulous grain harvest ripen without sowing or labor.
Whoever presents a parasol with fringes to Padma's image
will obtain the supreme meanings of the exegesis of the Dharma.
Whoever offers silk ornaments to Padma's image
will obtain the beautiful necklaces and clothing of the gods.
Whoever offers cymbals to Padma's image
will shine like a prince with eloquence and will excel as a
divine cantor.
Whoever offers musical instruments to Padma's image
will acquire strength, good form, and beautiful limbs.
Whoever will have made prostrations and circumambulations
about Padma's image
will no longer be on the wheel and will have access to nirvana.
The artisan who has reached technical perfection,
by presenting to the statue of Padma golden water,
will obtain the jewels of a king.
Whoever presents turquoise water to Padma's image
will obtain this jewel, the queen.
Whoever presents silver water to Padma's image
will obtain this jewel, the minister.
Whoever presents iron water to Padma's image
will obtain this jewel, the general.
Whoever presents shell-colored water to Padma's image
will obtain this jewel, the marvelous horse.
Whoever presents copper water to Padma's image
will obtain this jewel, the elephant.
Whoever presents cinnabar water to Padma's image
will obtain this jewel, the gem.
Whoever makes an offering of ink and wood to Padma's image
will obtain this jewel, the Wheel.
Whoever presents the seven jewels to the image
will obtain the paradise of perfect fulfillment.

Whoever will retrace by painting the History of Padma
will dwell attentive to the meaning of the knowledge of the Open
  Sphere.
Whoever will open his eyes to Padma's image
will light up with his eye of gnosis the animate as well as the
  inanimate world.
Whoever will put the silk earrings on the lobes of Padma's ears
will have a divine ear hidden in rough silk.
Whoever makes a continual offering of perfume to Padma's nose
will be in a constant wave of sweet perfumes.
Whoever will have brightened the white lustre of Padma's teeth
will be uprooted from the cycle of the three poisons.
Whoever offers extraordinary savor to Padma's tongue
will have an all-preserving tongue.
Whoever consecrates Padma's statue
will be enabled to calm plague, famine, and war.
Whoever will have preached at the sanctuary of the statue
will dwell in the concentration of thought.
Whosoever exhorts another to do such as these
will purify the defilements of many beings.
This image of Padma will increase life.
The light of knowledge emanating from my mind
will be communicated in the future sanctuaries.
I will be like the Jewel of Wishes to the many desires which arise.
The humble man who will have invoked me will obtain the son
  which he did not have.
Whoever is sincere in body and mind, who circumambulates on foot,
will cause bad guides to flee and obstacles to stay at a league's distance;
the substance of delight will be born in his breast.
To the poor who will have invoked me, possessions will come.
Secret Formulas, cardinal words, of which Padma
will release the savor, will be meditated upon so as to be melted
  into the meaning of the condensed Essence.
Whoever rejects the security of the goods and riches of the world,

whoever does not have the meaning will obtain it if he invokes me;
he will be in the spirit of knowledge and outside the sins of the wheel.
For one who, although overflowing with riches, will not have
made ceremonies or offerings of homage,
the joys of the world, whatever they may be, will no longer increase.
I will answer all those who bring me their prayers.
Let them invoke me, and from me, Padma, will come the necessary
along with whatever they desire."

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the one hundredth canto,
Which Shows the Reward of the Prayers Addressed to the Image
Sealed Oaths



CANTO 101

The Blissful Contemplation of the Void by Those Who Follow

Offering the flower of the blissful body,
Padma meditating the inseparability of Blissfulness and Voidness
oh thou, Goddess provider of joy which is tranquil and unwavering,
one's own body, which is without self-nature, clearly manifests both Padma and consort.
Whoever senses the wretchedness of misfortune's cycle,
instructed by this experience, sets out in quest of happiness;
on the path it is clear that one obtains the fruit
which comes forth from all the qualities of the Secret Formulas.
Whoever patiently serves his antagonist
still cannot perfect knowledge and merit to the very limits of the purpose of self and other,
for the mind which is disturbed scatters the seeds of transmigratory existence.
But whoever abjures the activity of falseness
to him is radiant joy and resounding fame.
In maturity he takes up the psychic warmth, but immature, he is consumed by the heat.
He who is firm and unflagging will remain resourceful to the last;
clearly virtue is intact in the Void.

Effort exempt from overaction, indifference without laziness,
will lead, in the boiling lake of the poisonous acts of desire,
to the blissful knowledge of the Void.
Attachment relinquished, giving will be complete.
With no obstacles to attaining the welfare of others in all paths of actio
he who by means of the great methods has gained the sublime meaning
appears in space and subdues everything, in accord with his modalities.
Clearly in wisdom are all signs illumined,
and thus the use of the sovereign Formulas has been granted.
For him who knows the meaning of the absence of self-nature in all things,
behavior which spurns harmfulness is itself the fruit.
In the field of action, union and deliverance set revolving the Wheel of Signlessness,
whereupon the fruit of supreme Perfection is granted.
When the five passions rule over only a few,
the luster of the union of bliss and the void will suppress all error.
Bound by the oath of initiation, deliverance is achieved through union.
From exhalted consecration it is granted that all qualities come forth.
Producing strength with Wisdom,
in realization, all action can be understood.
Self-luminosity rises within
and the benefit of skill in self-knowledge is granted.
They succeed in attaining the warmth which is the fruit, great bliss.
Utilizing all purifications to effectuate the purpose,
eternal Buddha, abiding in the infinite which no bounds circumscribe,
bestowing broad understanding on ascetics who have no needs,
Padma of the holy lineage, pre-eminent as best of men,
is skillful of means in every deed, illustrious among the guides of beings.
Because of oneness that frees from fetters, they will obtain the sign of Warmth,

and as they pass from misery, it will be granted that they will return
no more.
Sovereign remedy against poison's afflictions,
eternal Buddha, creative force within the radiant space of great bliss,
a torch he is, beacon that disperses the night of unknowing;
he grants the vision of beauty that constitutes the harmony of the
Two Doctrines.
Lion's voice by which disputes are arbitrated,
great groundswell, warrior leader seizing the initiative,
gloriously he reveals to all the sun and moon of his visage,
reveals the words of truth devoid of any particular nature.
Since all eternity pure spirit, bright as the glint of moon on water,
he grants, to the accomplished, virtue that knows no fear.
Radiant lamp that rises above the shadowy earth,
totality of one hundred and ten concentrations, ecstasy completely
matched by love,
unblemished heart embracing everything—just as it embraces the
sphere of heaven—
sun and moon of the knowledge of the sage, dazzling effulgence,
to each one clad in human form he grants no less excellent a field.
He holds the lineage of the Secret Formulas, of Bliss and of the Void.
Just as with the ocean and the regions of heaven,
his depths are difficult to scrutinize; the measure of the man cannot
be appraised.
Blessed be the good vessel that distributes upright deeds!
By listening to him and imitating his virtues,
one gains access, upon purification, to the treasure of pure Attainment.
In the Supremely Noble One is vested great virtue.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the one hundred and first canto,
The Blissful Contemplation of the Void by Those Who Follow
Sealed Oaths

CANTO 102

The Prediction Concerning Lhaje, the Blessing That Comes from Flesh with Seven Births

Then, the next morning, during the ceremony of evocation,
the Guru said, "You, Prince Tsanpo!
Set before me your son Lhaje!
Already in his former lives, and until this instant,
I have blessed this son of yours.
Since he must acquire mastery over the insights of the Lotus of Great Perfection, of the essential line, the *sNying Thig*,
of the tutelary divinities, of the Combined Precepts, that ocean of the Dharma
of the two superior Doctrines, of the three themes, and of yet others,
of astrology and of medicine,
in him has been vested the treasure of Yarlung.
Magician with the secret name, bestowing on the king the best Attainment,
greatly benevolent, this son will be kind to all
and, while still a man adrift in the cycle, will disdain the five poisons.
To delight those beings respectful of the Two Doctrines,
I will prophesy again and yet again.
Here is a transcendent meaning that surpasses the Dharma itself!
Listen, then, to the labors and practices of a Buddha!

Like a finger raised in the impotent darkness,
the spirit of charity, even among the common people,
can be seen to burgeon.
Manifesting myself as the Doctrine grew pale,
I took into my care Ārśadhara, King of Zahor.
Benefactor of beings, in times to come, he will be
the deva Akarcandra in the land of the King of the Mountains.
Then, transmigrating, he will abandon the alternative of doubt
and for posterity will be known as Sangyay Lama.
Then, transmigrating, he will be a translator in India.
After that, as Senge Tod, master of a lofty treasure,
fearless although surrounded by one hundred executioners,
he will have thirteen lives as a simple treasure finder.
Wearing a seamless garment only covering half his body,
struggling to convert those deceived by ignorance,
he will guide many beings toward the Buddhafields;
his fame will cover the earth
and, for the length of one lifetime, the Tibetan schools will rule the West.
The prince will be reborn on this valley's western slope
to a lineage of enchanters, master magicians, guardians of spells, reckonings, and medicine.
He will have the luster of the Essential Plane and the skin tint of knowledge
and will receive the name of Yarje Urgyen Lingpa
in the year of the pig or dog, of fire or water.
In this incarnation he will resemble the marsh waterlily.
After his father's death, he will be repulsed by his mother and will take on the appearance of an infernal being.
Neither victuals nor apparel will he use, like the yidags.
Servile occupations will wear him down as happen to mindless animals—
ashamed should anyone approach him, like a wild yak that takes to its heels,

ownerless in the eyes of men like a plant of the mountains carried on the wind,
the butt of every man's wit, his mouth compressed like that of a titan.
A little merit will give him courage and endurance;
much zeal and wisdom will diminish his desires,
reverence toward me will increase his benevolence,
a live faith will exalt and strengthen his resolution.
Eschewing the five poisons, he will strive for Attainment.
Since he has a clear mind and lofty understanding, he will receive the precise recompense.
Gently approaching a great conversion, he will attain great realization of the Doctrine of the Texts and Formulas.
Since he maintains the proper aversion, his upright conduct will not be sullied.
Firmly resolved, he will shun both haughtiness of mind and knowledge.
White in color, with a pleasant scent, agreeable to behold, imposing in aspect,
finely shaped, well-proportioned, with a long tongue, and symmetrical up to the face,
his demeanor pre-eminent amidst the throng,
with pure senses and thus capable of great austerities on behalf of the Dharma,
he will be like the full moon, sublime Body of Transformation;
and twenty-eight additional treasures will be revealed.

Do, then, carry out the pledged word!
Do not remain in your father's country! Do not increase the interest on the debt!
Without wasting the necessary time, since your kindred does not favor you,
while still in the country, play the part of one who sees nothing, like a blind man!

Do not raise up your antagonists and do not support those close to
you!
Do not plow the lands, or espouse the hazards of commerce!
Do not adopt the procedures of the towns. Hide, so as not to
encourage honors.
Do not become friendly with members of dissident sects.
Do not trust in women, who are a cause of stumbling.
By day, in public, do not act shamefully, do not drink wine!
Walking at eve, but not in the morning, let not your foot be placed
thoughtlessly.
Trust not that the ostentation of great manifest signs are treasures.
Do not display your strength before one who is no friend of the
Dharma.
Do not remain among the vulgar who tarnish the zeal for upright
conduct.
Dwell like the wild beasts in the mountains' craggy folds.
The life of man is entwined around the Dharma. Cut off attachment
to this life.
Though unaided by an intercessor, do not let opportunity slip by.
Be noiseless, let time spread out in silence.
Let the magic of the Dharma be your stay and protection,
and on every tenth day I will return to Tibet.

Surrounded by anyone at all, in a heap, like things carried by the
wind,
the sovereign will not follow the holy tradition of the Teacher of men.
And when you, the grandson, are mocked because of your lowly state,
walk very slowly, as though crippled!
Hostility or high rank in an associate, are not unrelated dangers.
Do not commit yourself in the quarrels of the factions,
speak very little, as though dumb!
As long as those who act prove clumsy, as is the advice they offer,
one cannot distinguish who is advancing with hostile intent.

Like a man whose mouth has been closed, create with set purpose the
quiet around you.
Do not indiscriminately place your trust in those of human lineage!
Giving the slip to feather-brained folk who are of no concern of
yours, sit on the ground!
From those ready to make great sacrifices but who are disobedient,
ill deeds will come.
Like a mass of rock, load down your mouth and make it weighty!
And even though in one hundred and twenty-one of your lifetimes
you have not learned the Dharma, you assuredly will be a Buddha."

On hearing this praise of the precepts and this prediction,
Prince Lhaje wept bitterly and fell in a faint.
After a time he came to himself and did obeisance.
"The whole misery of the cycle we are passing through—
exert your mercy and cut it off, utilizing this existence of mine!"
Then together with his father and his mother he bowed low.
But from Guru Padma came these words,
"How can you hope to entertain the thought of Enlightenment—
hell, miserable and useless, is most strange—
hell is the lama of all the Buddhas.
Śākyamuni, master of the Doctrine, showed how
one needs five hundred pure lives and five hundred impure lives.
And Avalokiteśvara, Hero of the Awakening,
having generated the mind of Enlightenment until the empty
intervals,
was so overwhelmed by the Enlightenment Mind that his head
splintered into one thousand fragments
from which Amitābha fashioned anew eleven faces.
Intent on their labors, the Heroes of the Awakening and the Buddhas
abandon the calm and felicity of their abodes
and practice austerities for the benefit of all beings.
Ponder the previous lives of the Silent One, the History of
Padmasambhava!

Do you not trust that they show compassion for living beings?
That you seek faith, suffer misery.
In the ten trillion regions of this world of vicissitudes, that is the best Attainment.
Yes, yes! Knowledge is the best victorious Attainment.
In entire concord, beings bring their thoughts to fruition.
Out of countless lives proceeds the perfect manifested state of Buddha,
and in this time splendid recompense awaits these beings.
I of Uḍḍiyāna predict that these beings, born sons of men, will then return no more.
Since for this region the narratives of previous lives are many,
an outline is thereby given of the manner of incarnation in Tibet.
The body of the prince is such a great benefaction
that by his five senses, by his fluids, by his flesh, blood, and bones,
he will nourish whatever can exist, even the heart of a louse.
If he should nourish the rustic, the Attainment of man appears.
If he should nourish the poor man, the Attainment of provender and riches appears.
If he should nourish the dead man, the Attainment of life appears.
If he should nourish the believer, the Attainment of the Dharma appears.
Though these virtues beyond a doubt are many,
heretics see in this virtue a cause of grievance.
But they themselves, if a single act of clinging be deferred,
will be purified of their faults, will undertake the tasks of the Dharma
and, by this very fact, in thirteen lives will have the best Attainment.
Through sight, hearing, memory, and touch, they will know the meaning;
but by depending on merely a sesame seed of defilement,
they will certainly go to lower states.
Even when the wise, born in high states, destroy merely the smallest virtue, the seed will sprout,
illnesses will come forth like the hindrance of the seer's epileptic seizures—

ills caused by the grahas, the vighnas, the bhūtas, and the ravages of the genies.
If the body of the prince should serve as nourishment for the author of one of the five great crimes,
behold him raised to the level of the Knowledge Vehicles.
As for those who, in accord with their karma, are reborn in an animal's body,
the ruler of the country being well-disposed, they will not be beaten.
All this is the merest outline of your many virtues.
Of veritable knowledge the best Attainment is you yourself, royal one!
In the time when life will last only fifteen years,
hide your very body as a treasure!
And when the time has come for it to appear on earth,
there will also appear beings weak in merit:
men plunged in sin, butchers,
beings having the inferior female birth,
and beings, though they be devoid of merit, who have a human body.
And the creatures that dwell in the waters,
and the birds that traverse the sky,
their sins expunged, will obtain a pure human body
and one will behold eloquence, zeal, learning, and faith.
But in this very hour of conversion on the part of flesh with seven births,
fifteen hundred teachings of the Buddha will be obscured
and, with no alteration in the time, there will be no studying on earth.
Furthermore, royal authority having been undermined, the law of Tibet will be widely infringed.
With forces joined at Silunilu, a battle will be fought.
Above all, there will be a ready recourse to sins and to the five poisons—
all will take up arms, and the period of conflict will stretch out.
The bearers of signs will approach the Doctrine's head.
In their unrestraint, abbots will break their vows,

children picked in haste will be called magicians;
magicians will shave their heads and will dress as abbots,
adepts will act like Mongols and lead forth troops with swords and lances.
Martial will be their every word; they will bear armor and weapons;
by way of deeds they will build fortresses, and for possessions heap up sins.
The law of the gods will be set aside, evil will be done with ingenuity;
wars, plagues, and famines will appear together.
By direct order, lovely betrothed girls
will be taken and exhibited from eve to morning, attracting hosts of spectators.
When people's minds are staggered, revolution will break out.
Body and soul alike will grow weary of evil deeds.
Temples and monasteries will be dismantled to protect the strong.
Union will be forced upon dissenting castes.
No one will offer resistance, for who would not escape suffering?
As for the conduct of those possessed of knowledge—ah!
The treasures being revered, many Scriptures will appear.
At that time, the flesh with seven births, having become provender,
will be nectar assuaging the ills of the three poisons."
Thus excellently did he speak.
And the Sovereign rejoiced, as did the Prince and his mother.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the one hundred and second canto,
Which Shows, Through the Prediction Concerning Lhaje,
the Blessing That Comes from Flesh with Seven Births
Sealed Oaths

CANTO 103

The Advice Given the Three Fortunate Women Before the Departure

Then Ngang Chung, the glorious noble queen,
invited the Guru, that second Buddha,
into the temple of turquoise dedicated to her tutelary deities.
Piling up on a precious throne fine silks and tables of divination
and regaling him with many pleasing things,
she greeted him respectfully and made this request:
"Give me a few words of great import, an effective verse which I
can memorize.
Though I have not renounced the world, I would like to cherish
within me
a Doctrine which at a later time would lead me to Buddhahood."
To this the Guru replied, "Listen, Queen Ngang Chung!
To begin with, pay urgent attention to impermanence,
then strongly turn your mind towards taking Refuge,
and direct your prayers to the lamas.
These are the preliminaries without which no means exists.
After that, disposing yourself physically to be calm,
as in an empty house the raindrops slowly gather,
relax—do not force your mind or body.

Since the tranquillity of Śunyatā is the foundation,
by forcefully turning your mind to emptiness, you chase misconceptions.
In the thoughts which arise, understanding will come without doing anything.
Again and yet again work on whatever estranges you from meditation!
Lay bare whatsoever arises, good and bad thoughts alike!
The child who knows his way, carries along on the path
every harmless thing he happens upon and nothing that harms him.

During the time of insight which is surrounded by a calm, and gentle aura,
openness and appearance are inseparable.
The six senses come forth, though appearance and voidness are inseparable;
this is the real foundation, without which no means exists.
During the period of meditation, there is not anything; it is simply open.
But when you waver towards appearances, delusions will arise.
After careful examination, understand not to discriminate, to neither accept nor reject.
As anything can happen, peace will arise from within.
Even when you do not meditate, for personal growth you need to exercise effort.
If you do so without accomplishing anything thereby,
know that at all times Realization is your own nature,
and from within, act for the benefit of all beings!
Unceasingly do Dharma actions;
when you purify yourself of your faults, Realization will naturally come from within.
Seal your virtuous action with prayers and a dedication for the purpose of all beings.

Without such prayers and dedication, no means exists.
Not falling into the errors of excitement or passivity, be filled with confidence.
Here, in few words of great import, lie preparation, enactment, and fulfillment.
the Doctrine's deepest reaches, of this life as of the life to come."
Thus did he speak. And Queen Ngang Chung was led to salvation.

Then to the Crystal Grotto of Yarlung,
the young Himalayan woman Mangalā the dog-keeper,
the Ḍākinī of Joyousness, and Yeshe Tsogyal
invited the Guru, and surrounded him with one hundred gaṇacakras.
"When the Master has gone away to the Land of the Ogres,
what are we to do?"
Thus did the Guru answer, "In this way:
From within transcend the desires of body, speech, and mind!
Teachers who do not gladden others, and who are morose themselves—give them up!
The books and letters which you do not practice—give them up!
Those who compete with others and hoard possessions—give them up!
Women who create disturbances and hold grudges—give them up!
Hopes and expectations for your own benefit—give them up!
Turn away from the ranks of men and the eight worldly concerns.
Do not own even a needle or a thread;
externally offer everything to the Three Jewels,
internally make one hundred offerings to the pure field of the Buddha;
mediately perform as many gaṇacakras as you can.
The ill-adapted and incapable will reach the land of mercy.
Reflect on the great dry misery of the cycle!
Exhort others who have not shaken off the demon's grasp, and win merit for yourselves!
Though slain within the mind, desire returns from the outside.

Not other than the Holy Dharma is the lineage of leading others.
Think of others in solitude whom no one aids!
Do not be loud and boastful . . . rather, depend on solitude.
Having renounced relatives, friends, achievement, food, clothing,
external, internal, and intermediate contingencies,
with nothing of your own left to you, depend on only what is
necessary.
Like the leper, take and reflect on the humblest share.
Since one cannot rely upon all the laws,
in the same way as one is deceived by a faithless friend,
until death comes, do without whatever is unnecessary!
And since absolutely nothing useless will arise,
the endless wandering of the mind will be conquered.
Even unto poverty, misery and death, contemplate the Great
Perfection.
Do not fail to call on me! Do not despair!"

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the one hundred and third canto,
The Advice Given the Three Fortunate Women Before the Departure
Sealed Oaths



CANTO 104

The Questioning About the Offenses of the Master of Life, Those of the Planets, and the Nāgas

Now the Guru Padmasambhava
came to meditate at the Crystal Cave where his thoughts
were fulfilled.
In the morning of the night which followed the third day,
there appeared before him to test him,
Pekar, guardian king of the treasures of Samye Monastery and other monasteries of Tibet,
the great gaynyen king of the Sign of the Tree, the daemon also called Father Black Lord.
He had as a saddle-animal a white lioness;
he had as guides, on the right a hundred gallant men made up to resemble tigers,
and on the left a hundred Arhats and Listeners.
A hundred black reverends were following in his footsteps.
A hundred black women were leading the way, followed by
a hundred foreign ministers, warriors of the Himalayas,
a hundred interior ministers, sons of the Himalayans of the south,
a hundred dancers raising amusing masks,
and a hundred langurs and small monkeys, bustling about.
He caused hailstones as large as sheep to fall on the Guru's head.

The Guru, in deep meditation, did not notice—
but as he regained his senses, he caused by means of his concentration
the young gaynyen to break his way through the crowd,
and to appear before him, a crystal rosary in his hand.
The Guru said, "You who resemble one of the tribe of yakṣas
and show yourself as a gaynyen, of whom are you the son?"
He replied, "I am son of a daemon.
Can you make a covenant with the son of a daemon?"
And the Guru said, "If I can make a covenant,
can you defend the Doctrine of the Buddha?"
To that Pekar replied, "If henceforth in all of Tibet
the stūpas and temples are entrusted to me,
I can defend the Doctrine. If they are not entrusted to me, I will do great harm,
and when I wish to harm, the oath will be void and violated."

The Guru Padmasambhava entrusted to him, body, speech, and mind,
the temples and the stūpas which posterity would erect,
and the gaynyen promised to defend the Doctrine.
Then the Guru made a hundred and eight terrible incantations.
"If you violate the oath, how will it be?

And if you harm and overturn, how will it be?" he asked.
The great gaynyen replied,
"When I harm it will be in three ways.
I will harm the wives and the sons of the yogis.
I will harm their fields, their houses, their animals and all their possessions.
I will harm their kin, their households, and their donors.

When I harm the wives of the yogis,
I will make them convulsed, crazy, and demented.
They will secretly be adulteresses with the enemy;

transformed into enemies, they will start for the enemy country,
but their craving for the enemy done, they will send the enemy off.
Then pouring out their inner feelings, divulging their secret counsels,
they will shamelessly urge that the enemy be cut into pieces.
Having said, 'They are gods!' they will fall to saying, 'They are demons!'
Their hearts will suffer; weeping and desirous,
they will beat their breasts, struggling, eager to kill themselves;
that is how harm will come to the wives.
When I harm the sons, they will no longer be fed.
If they are, they will fall down in faints, demented.
Confused, they will flee to other places,
and many will die. This will be the harm to the sons.
And it will be the same thing for the fields, the houses, and the possessions.
The fields will be lost to men for the leaves will not grow.
Insects will appear in the spring; in the autumn, hail.
The houses will collapse, ruined and with holes in them.
The animals will be stolen or carried away by wild beasts.
At the same time the beasts with both round hoofs and split hoofs will perish.
When one can no longer provide food, this will be my harm.
And if I harm the kin and their household,
relatives will be internally divided.
The strongest will die; the weakest will remain.
The donors will struggle among themselves; the household will deal a blow to its own heart.
From that time on, there will be the guilty, and therefore evil retributions, disasters,
groanings, and evil words spoken rashly, wars and assassinations.
And when I transgress, it will be in three ways.
I will break the concentration in which one contemplates the tutelary deities.

When the effective charms are chanted, I will break the
Formulas.
The basis of the evocatory rite being the magic sentence, I will break
the stays.
When I break concentration and meditation—
when one contemplates the tutelary deities, undesired contemplations
will arise.
At the time of meditating, excessive conceptualizing will arise—
many thoughts will come into mind, and the meditation will be
forgotten.
At the time of meditating for the evocation, obstacles will arise;
whatever one does will be reduced to being either too loving or
too harsh.
Composing śastras in verse,
not remaining in their dwelling, teachers will wander here and there,
boasting,
their following fighting among themselves, with hearts rancid, hearts
bursting,
hearts worried. Desiring the Emptiness and the Nothingness,
they will wish to jump in front of an abyss or an avalanche;
absent-minded and frivolous, capricious minds will appear.
They will have no confidence in the precepts, so they will entertain
doubt.
If the inner omens are good, their minds will be joyous;
if the omens are bad, their hearts will be grieved.
Fear, anxiety, and hope will cause oaths to be violated.
When I break the chanting of the Charms and the propitiatory
Formulas,
at the time of reciting the Formulas, they will come only in fragments.
Not knowing the language has changed, the reciters will no longer
understand,
and when they recite the Formulas, they will not know how to
reflect on the ideas.

Magical creations of the king will arise, with all sorts of terrors.
However many Formulas are pronounced, their effective strength will not reach the enemy,
and to the reciters themselves, sudden evils and persecutions will come.
The power of speech will fail, benedictions will fail, and I will break the Formulas.
I will break the stays, the foundation of the evocatory rite;
when I break the outer supports, many of the kin will die,
when I break the inner supports, the sons will be infected with disease,
when I break the secret supports, all sorts of outrages will come forth.
I manifest in various worlds, without my coming from here or from anywhere.

When I ravish, it will be in three ways.
I shall ravish the body and the life, the merits and the fortune.
I shall ravish the women and the children, the food and the possessions of men—all that and more.
I shall ravish the relatives, their household, their necessities, and their evocatory rites.
When I ravish their bodies, their lives, and their fortune,
many physical evils and many spiritual miseries will befall them.
Life quickly dispatched by the sword, death will come by the sword.
Those who have incited the enemy will return, the families scattered and unhappy.
Even if the enemy is not provoked, the storm will still rise.
People will cast spells and make curses with abusive hearts.
Then not trusting in the curses, they will call them back, renouncing the curses they have uttered.
Planting curses, people will bring torment upon themselves.
The men of the country will rise up as enemies, demons will enter into their hearts.

Desiring a ritual object, they will claim an object to be sacred;
having supported companions dissentious in theory and fact, they
will change.
And when I ravish the women and children and all the possessions of
the men,
first the women, then the children will die.
Quarreling morning and evening couples will be seized with hate.
Traitors will signal to the enemy but, when the word is spoken,
many in their reminiscences will repent of their villainy.
Women and children, looking for death, will plunge themselves into
the abysses.
They will climb up high mountains and they will throw themselves
down.
All sorts of bad omens will come to pass—
the enemy being strong and the friend weak, the evil spirits will
indoctrinate those not yet perverted.
Portrayed as a beautiful dream, ills will come.
And when Pekar is greedy for the fat cattle, nothing will be given in
return.
All the possessions there are will leave the hands of men.
Once Pekar has entered their hearts,
they will act, body, speech, and mind, like evil spirits.
Breaking all the vessels, they will throw them away noisily.
Their freedom lost, they will struggle like mad dogs—
after drinking beer, they will throw into their mouths anything at all,
weeping, beating their breasts in turn, and crying for help.
And when I rob the kin and their household,
King Pekar will pursue them like a bloodhound.
Nephews, uncles, sisters, or mothers—
he will pursue them even in the procession of their lama.
Entering into the body of relatives, genies will disguise
themselves as brothers and sisters;
pointing out the red road, nonhuman crowds will throng there.
Brothers will possess their sisters and will kill the husbands.

The newborn sons will die, receptacles will be prepared for their dead bodies.
Brothers will mourn as widowers of their sisters . . . ill-omened mourning.
Sick people and the mothers of stillborn babes will treat themselves.
Wherever benediction succeeds, Pekar will harass it.
And then, the soil being ruined, I will raise the sea.
Demonic, spell-casting priests will be the clergy of the people.
Evil spirits will come to haunt the sanctuaries of evocation.
I, master of the temples, the stūpas, and the Scriptures,
will possess the bodies of the virgins.
To do harm, I will split all asunder.
If I keep the covenant I will protect the heart—
if I break it I will take out the heart.
But in spite of the injuries, the transgressions and the ravishings,
the exact integral History of the Lives of the Guru,
related by the one who, day or night, is on guard, will resound to cease no more."

Thus he spoke, and giving the heart of his life, was compelled by oath.
Then the Venerable One, having taken the mystic attitudes,
and having shown how the earth could be filled with extreme misery and death,
to guard from this, made a great number
of amulets, little white cords, magic poles, and other things which subdue,
outer, inner, secret, and other kinds.
Then the enemy of the Doctrine shared food with him.

Now as the Guru was stopping on the road to Samye Monastery,
to meditate on the banks of the Brahmapūtra,
the great Violet Shining Seer
appeared in the guise of a young magician
leading a roan horse from which he had just dismounted.

His breath touched the Guru lightly,
and a furtive shadow crept in, like throwing a doubt on a mirror.
"You who make a shadow like an ogre, in the guise of a magician,
you who lead a roan horse, who are you?"
Taking off his pale wide hat, the seer said,
"Of violent and furious appearance, taker of life,
I have for father an ogre and for mother a nāgī."
Then the Guru said, "O thou Seer Who Shines,
Those gaynyen daemons bound to serve me are, I dare say, happy.
Now you, according to your indications, are nine-headed,
why is it so?
Chief called forth from a raven's head, why is it so?
The top of your body is like a man,
and the bottom like a reptile, why is it so?
You hold on your right a bow and arrow of horn,
and on your left a rope made from a snake, why is it so?
Head without a body, all small-eyed, why is it so?
Of a rosy color, why is it so?
Hurling thunder and hail from your mouth, why is it so?
Now, the planets are male, female, and neuter, of each how many
are there?
You say that you are a seer . . .
how can it be that you harm living beings,
and how can all the five elements be from the planets?"
Now the violet Shining One answered,
"I have the mark of possessing nine heads,
for I combine in myself the substance of the eight great King Kangs;
it foretells that I will incarnate the eight classes of spirits.
The mark of being called forth from a raven's head,
united as I am with the cold evil of attraction,
fortells hegemony in the worlds of the gods on high.
The sign of having the top of my body like a man,
in that way taking the lot of my father, foretells that I will rule the
titans.

The mark of having the lower part of my body like a reptile,
united as I am with the warm evil of hate by connection
with my mother, foretells that I will rule over the nāgas below.
The bow and the arrows of horn that I hold on my right,
united as I am to the confused evil of error,
foretells mediation in the struggles of the titans and gods.
The lasso of snakes which I hold on my left,
my body carrying poison through contact and glance,
foretells that I will tie those that do not listen with poisonous serpents.
This head without a body and studded with eyes
having done both good and evil in this life,
prefigures the watch over the three worlds.
The mark of being rose-colored
and the five poisons being extended in the body,
foretell being impervious to the heat of the sun's rays.
The mark of thunder and hail through the mouth,
that I stir up heat, cold, and the unequal,
foretells the vow that I will defend the Doctrine of the Buddha.
How many male and female planets are there? Here is the answer:
Mischievous, there are eight male planets and four female;
holy, three male planets and three female;
and there is one planet without sex, unknown."
Thus said the seer. "And as for harm to beings,
the evil which I send is no small thing.
Twice a year gods and titans fight.
On fifteen occasions I saw them, obscuring the light of the moon.
Like arrows shot by skilled archers they were moving,
very far from me and at great height.
Now on all beings my poisoned breath falls,
and on the planets the elements are indeed five:
the father, a rākṣasa, hate, poison of fire;
the mother, a nāgī, attraction, poison of water;
the son, Rāhu, error, poison of the earth;
the followers and associates, envy, poison of the wind;

all evil deceivers, pride, poison of the air.
They strike a blow at the frail merit of beings."
"And your poisons which strike," said the Guru, "how do they
come?"
Now the Violet Shining Seer replied:
"My vibrant poisons are yellow and in the form of tongues of flame.
Mutes spue out foam, animals talk.
Small strength fails in limbs, whether they are supple or hard.
The face is swollen, the stomach obese, the sap of the body escapes.
Sound comes from the deaf-mute, and he laughs and capers.
Half the body is crippled, the eyes sclerotic, the senses degenerate.
Mouth, eye, and hand cannot coordinate.
The evil called 'ig' and the cough crop up, with mouth and eyes
twisted,
blood on the lips, blood in the nostrils, fumes, and sneezes.
And crippled people, with the tongue dry and the odor repugnant,
talk nonsense and make vain inconsistent conversation.
They announce the shock of my poisons.
But the sacred objects and the Formulas, concentration,
the magic poles and the prayer wheels turn all this poison away.
They will deal with my malice, sins and uncleanliness;
the ablution of objects, of remedies, and of the five elements will be
done.
There will be those who make plots and provocations in opposition,
but—my poisons having struck, they will be captured and destroyed—
captured also by the poison which burns with fire and heat,
the light and mobile poison of the wind,
the glacial poison of water,
and by the dense heavy poison of the earth.
And this will resound to be repeated in The History and the Lives
of the Guru."

Here the Guru blessed him by putting a vajra on his head,
nectar on his tongue, and gave him the oath.

Then after a hundred and eight different frightening incantations,
he made a great sign for his good fortune, sharp and prompt like lightning,
and entrusted to the seer the major care of guarding the Doctrine of the Buddha.
And Vishṇu and the planets assumed and promised
the defense of the beneficent methods, those of healing, the magic apparatus, to defend the Formulas,
and the protection of the treasures of destiny,
even making use of cries, plots, and killing.

Then the nāgas, who know how to seize but not to let go,
the people of the warrior and noble castes, the peasants, the Brahmans,
the people of the despised and black castes, came before the Guru.
"May leprosy, ulcers, plague, blight, and sickness of nāgas be dealt out
to those who, violating their promise, disturb the Doctrine of the Buddha!"
Having promised before the Guru, they thought over their promise.
The Guru assured them of a hundred different securities
and hid the treasures until the time in which their power might come forth.
The group of the genies of Tibet
promised to withdraw the enemy oaths
which would harm the future heirs of the Guru.
And a hundred and eight of the enemies were conquered.

"Until the time of claiming the strength imparted,
protect the Doctrine! The magicians to come
are not other than these very works of enchantment.
If the head of the enemy remains free, the oaths will be violated.
If, along with the harmful spirits of charming form,
the wicked men of flesh are destroyed,
the white and gentle Doctrine of the Buddha will spread.
A magician without power is like a dog in an empty village;

when he strikes magic objects, the latter do not react, for they are powerless.
As your work, choose the propitiation of the magic force! As your servants, take the genies!
As your possessions, collect the sacred apparatus! Use the weapons given by the nāgas to strike!
Let your sexual nature be overcome by the Dharma!
Take as your sustenance the food of the enemy, as clothing the evocation chapel!
Have as your friends the ḍākinīs, the sworn guardians of religion!
And provided with the magic force of Dharma, do good to all beings!"

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the one hundred and fourth canto,
The Questioning about the Offenses of
the Master of Life, Those of the Planets, and the Nāgas
Sealed Oaths

CANTO 105

The Setting Out on the March to the Guntang Pass of Mang Yul

Having come to Samye Monastery, to the great roof ridge,
from the Guru these words came forth,
"Prince Tsanpo! Do not be indecisive! Sit before Padma
and ask the questions important for the present times.
If one acts with assurance, decision comes.
Entrust to me, Padma, your breast, your heart, your mind!
Should Padma deceive you, O Prince and subjects, he would be weak!

"When one speaks frankly, suspicion is born.
When one gives free expression to outrageous words, the acts of
injustice pile up.
Extend your reliance on the Lama, O Prince and subjects.

"During youth follow valiantly the Holy Dharma!
Once you are old, you have many needs, and it is difficult to yield.
The present is only a fraction of a second, O Prince and subjects.

"When you begin elementary meditation, look for a teacher!
It is useless to renounce or to choose explicitly; leave that undecided.
One must be firm in contemplation, O Prince and subjects.

"When suffering is exhausted, the Dharma will have no more object.
If there is no compassion, the root of the Dharma is rotten—
think again and again of the suffering of existence!
Do not equivocate about the Dharma, O Prince and subjects!

"Those who indicate their respect bring to pass their own good.
The grace and the exultation of the Dharma are not to be left to others.
Achieving great courage, be strong, and act!

"One lifetime is one hundred years.
By asking each year that you be anointed with oil and blessed,
in a hundred years you will have obtained a hundred powers.
And even if later you are reborn as an animal, you will be robust.
In the presence of soiled clothing, what use is it to preach the Dharma?
As long as body and mind are not sundered, hear the Dharma and discuss it!
If you are slow in having a pure name consecrated on your head,
your mind will wander in the bardo like a sick dog,
and leading it to heaven will be difficult.
Because this body is the occasion of formless inclinations,
and as one does not know where they may fly, consider the precipice!
If for years you accumulate the propitiations, Attainment will appear.
Make the promise and show zeal for the Dharma!
The sun turned toward Tibet remains in the rays.
Understand this symbol, O Prince and subjects.

"For the passionate one, there is no saint Padma at all.
If he makes a prayer, adherence to Padma is dormant;
when life is spent, the remedies scarcely serve.
One day departs, then two, and the life of man is over.
Arrogant during the time of leisure, at the time of death, he will kick in agony.

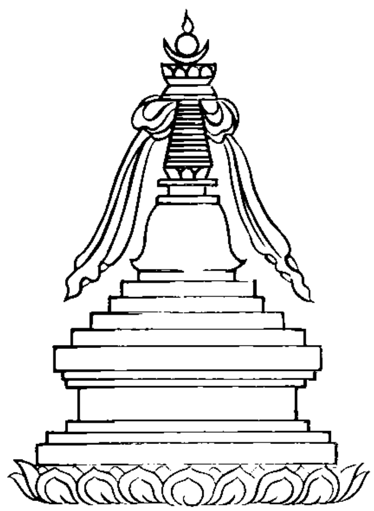
"Oh! Oh! This repenting seems a little late,
and the shame of sin runs the risk of slipping by.
To weep is useless, so be perseverant!
Whoever, seeing the misfortunes of the wheel, does not observe the Holy Dharma,
the very heart of his undertaking is rotten, O Prince and subjects.

"Like a traveler hurrying home to his wife,
Padma is going away to the island Tail of the Yak in the southwest.
Like one who, when his suit is worn, takes a new one,
Padma, despite the delay, has not been turned from his goal.
Flickering like a lamp with the butter consumed,
when the rapid growth is finished, one is powerless to maintain oneself.
Like the interior of a dried-out churn,
Padma is not remaining in Tibet; he is going away to the Land of the Ogres.
Like birds who fly from a tree of paradise,
Padma will not remain an instant longer; he is changing his dwelling place.
Be joyful and make offerings, Prince Tsanpo!"

Now Prince Mutig Tsanpo,
as the Guru was leaving for the Land of the Ogres,
made offerings of gold and of manifold riches
enough to load a number of yaks, mules, and steeds,
and service was required of a hundred strong men with a hundred chargers.
"Make a stop," he said, "at the Guntang Pass of Mang Yul.

Pitch the tents, lay the rugs, set up the fireplace,
and prepare to eat and drink abundantly!"

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the one hundred and fifth canto,
The Setting Out on the March to the Guntang Pass of Mang Yul
Sealed Oaths



CANTO 106

The Teachings Set Forth to the Prince and to the People of Tibet

Prince Mutig Tsanpo, in the year of the monkey, the
tenth day of the month of the monkey,
put an acacia saddle and a golden bridle with turquoise reins,
onto a black palfrey, All Knowing.
On this noble horse the Master Padmasambhava departed.
To accompany the Master a short distance on his way,
there assembled in the bastion of Samye, in the green middle garden,
Prince Mutig Tsanpo and his subjects, the men and women of Tibet.
Dismounting his horse, the Master sat against a stone stūpa
and, accepting the gifts offered, made many benedictions.
Now Prince Mutig Tsanpo said,
"The departure of the Master afflicts the chief and his subjects.
To you my veneration, to you also my prayers for blessings.
Never has Śākyamuni trod the soil of Tibet.
The unexcelled fortune of Tibet is you, O Guru!
You are with your great generosity the Lord of the Holy Religion.
I beg you to set forth one Doctrine for this assembly."
And presenting him with a golden mandala, he bowed respectfully.

The Guru Padma spoke,
"O you who are full of respect for Padma,
who is now sitting here and who will come again in the future,
I invite all of you to take this to heart:
Plant not the fear and grief of deeds devoid of meaning,
follow, in this life and in the one to come, the Dharma of happiness!
Guilty ones and the nonvirtuous are reborn in the three lower states.
Those who do virtue are reborn in celestial abodes.
Deprived of the Buddha, not containing any sort of happiness,
there are infernal sojourns below the inhabited earth.
At just twenty thousand leagues from Kailās,
is the large hell of the iron house
which is twenty thousand leagues high and wide.
Above it are the eight hot hells:
the furnace and the burning hell,
the hell of howlings and the hell of sobs,
the samghāta hell, the hell of the black lines,
the samjīva, and the hell without-intermission.
Four thousand leagues separates one from the others.
In the furnace there are three torments:
the stake, the crevice of the ox foot, and the grill.
The burning hell has four torments:
the pit, the irons, the transfixing, and the grilling.
The hell of howlings has three punishments:
trees with cutting leaves, stretching with the rope, and cries of anguish.
In the hell of sobs there are five torments:
the stake, the torture board, the rack, the cuirass, and the hill of cuirasses.
The hell of compression has eight torments:
to support and to submit to the force of the elevated ground,
of the young sap of the forest, and of mountain crevices.
In the hell of the black lines the torments are nine:
the cutlass, the sabre, the path of razors, the scimitar, the pincers,

the short javelin, the hatchet, the axe, and the saw which rips.
In the hell of full-life the torments are five:
one is trampled, one is pressed, one is crushed,
one dies, and one lives and dies again and again.
And there are three punishments in the hell without-intermission:
flaying of the breasts, tearing by wild beasts,
and the burning of the heart and lungs with great fire.
In the north and at twenty series of leagues from samjīva,
there are also eight cold hells:
the one of the phials, the one of the burst phials,
the one where the teeth chatter, the one where people cry 'Alas!'
the one where the throat rattles 'Achu!' the one where one is opened
like a blue water lily,
the one in which the cold cleaves one in half, and the one where the
cold splits one like a lotus.
These hells each encompass two hundred leagues.
In the arbuda there are three torments:
the freezing, the phials, and the shock of the phials.
In the nirarbuda there are four torments:
dismemberment, pus, wounds, and freezing.
In the hell where the teeth chatter the torments are five:
one cannot talk, it is the teeth which make themselves heard,
one is frozen, one is rigid, and the limbs shiver.
In the hell where one cries 'Alas!' there is a triple torment:
the body is frozen, the mind exhausted, and the speech is
lamentation.
In the hell where one rattles 'Achu!' the torment is double:
the body is emaciated and pus drops from the five sense organs.
In the hell where one is opened like a blue water lily, the torment is
quadruple:
the body bursts and splits into four parts.
In the hell where cold cleaves one in half, the torment is eightfold:
the body bursts and splits into eight parts.

In the hell where one breaks like a lotus, there are sixteen miseries:
the body bursts and breaks into sixteen parts.
Each day one dies again.
Some, being born a hundred days and a hundred nights,
experience for ages the misery of being born and of dying and the rest
At each interval of the eighteen neighboring infernal regions,
there is the hell where one feels the heat of desire
and the hell of the variegated cloud with the fire-wheel.
One sinks up to the knees in the pit of flame,
one sinks up to the haunches in the swamp of liquid corruption.
On the road of razors, flesh and bones are mangled;
it rains swords, and there are iron trees with cutting leaves.
In the river of hot ashes without a ford,
burning flesh and bone rise and settle from the surface
    to the bottom.
The yoni is filled with boiling bronze liquid;
the lingam, compressed between red irons.
These, in a general way, are the eight regions of hell.

"But there are sufferings seven times worse than these,
particularly in the special diamond gehenna.
At the southwest of the hell where the cold splits one like a lotus,
a burning iron soil covers a hundred leagues.
There are eight hot hells of immobile diamond,
seven times hotter than the eight hot hells,
at successive intervals of five thousand leagues.
At the southwest borders there are eight cold diamond hells,
seven times colder than the eight cold hells,
at successive intervals of four thousand leagues.
At the northwest borders, the duration of the sun and of the day
is sevenfold that which it is in the preceding hells,
and the intervals are three thousand leagues.
In the northeast there is the śampala hell,

seven times worse than the other hells,
a hell with transformations in which the heat and the cold fight each other,
extending far, up to the confines in which the sky is erased.
Such are the diamond hells in which human beings are destroyed
and such are the sufferings of the infernal beings.

"If one classifies the yidags, there are two kinds:
the yidags who roam through the worlds
and those who haunt the Land of the Dead.
The yidags who roam through the worlds
are the nocturnal ghosts. And if they see human beings,
what evil could they do them? They have no power.
Baffled, subjugated by the master subduers of spirits, they suffer,
harried and beaten like demons.
Anxious for refuge, they search for food and clothing near men.
And the damsri and the wild genies make them suffer even more.
The yidags who haunt the Land of the Dead,
at more than five hundred leagues under the earth,
occupy the House of the Dead called Vaiśālī,
vast by three thousand six hundred leagues.
The yidags who are called Blocked by the Outer Obstacle
see how to eat only when the flame is stoked with red coals and red fire.
They perceive as drink only pus, blood, terrible liquid, and molten bronze.
Again they see all that as being guarded by the god who wields the stick.
And in the ocean seas, which never were guarded,
they see armed guards.
The mountains do not cease to be shaken and to oscillate.
And when they oscillate, they see them spring forward and pursue them from behind.

The yidags who are called Blocked by the Inner Obstacle
have heads like pitchers and mouths like the eye of a needle,
throats the thickness of a hair and stomachs as large as a country,
and narrow hands and feet like needles, incapable of supporting them.
First they do not find the food and drink they seek;
when they do find it they cannot make it enter their mouths;
if they finally succeed, space in their throats is lacking;
if there is space, their bellies, as large as a country, are never filled.
The yidags who are said to have an obstacle interposed,
in intolerable hunger and thirst
find only mucus and refuse;
and even then they are robbed by others and can do absolutely nothing.
Near mirages, for example, the very word water is not to be mentioned.
Thirsty, believing that there is water, they go to drink:
dried skeletons without flesh or skin,
appear black in the ravines as the shadows of the day grow dim,
and there is the feeling that evening fills the earth.
The yidags who are blocked by particular burdens
are enslaved to the search for food; they have fire in their mouths;
the brew which they eat changes into boiling molten bronze,
and their bodies, burning inside, emit sparks.
The yidags with a total obstacle,
surrounded by foods and exquisite drinks,
yet deprived of taking any themselves, are anguished by hunger and thirst.
Fearing that others will carry their provisions away,
they hold them tightly to themselves.
The yidags who are called the Sons of Benediction,
sunk to their kidneys in an abundance of food,
see it guarded by men with weapons.
As for the yidags of the wheel of flame,

all that they eat or drink turns to fire
and as they burn, their bones are dislocated.
These are the sufferings of these beings, the yidags.

"As for the animals, they may be summarized into four groups:
those haunting the earths, those deprived of the sun and moon,
those living on the mountains, and those bearing the yoke.
More numerous than the particles which sprinkle the rays of the
spring sun,
not seeing their own bodies, eating their own flesh,
the first ones have the misery of rolling into the gulf or avalanche.
The second, who live apart and hidden, are in the outer sea,
the smallest all eaten by the largest,
bound to the suffering of being the executioners of each other.
The third group, born from the four kinds of births, defenseless,
miniscule,
are the scarabs and other insects, quadrupeds and wild beasts,
polypods, apods, winged beasts, beasts with claws,
animals walking bent over, thin and fat, those of the race of nāgas, and
others.
All these inconceivable creatures live on the earth.
They have the misery of devouring each other.
And when the hunters have stretched their snares and their traps,
the animals which seek only to wander, if they pass where the
ambush is, are caught and die.
The fourth group, unhappy, scattered among other beings,
are all the animals which depend on man.
They serve as bolsters and do the ploughing; their milk is taken;
they are sheared, clipped, their flesh torn, their blood drawn.
One never spares their strength; they are overloaded with burdens,
entirely slaves, their horns clipped.
Their skin stripped off, they have to endure the heat;
their bodies torn, they must show courage.

Rejected, harassed, and killed, they have immense sufferings.
Such are the miseries of these beings, the animals.

"There are three happy heavens, but that is simply their name,
for in heaven, there is no real happiness.
If indeed the servants of virtue have taken the bodies of gods,
thirteen bad omens are misery for them.
From their celestial palace the brightness grows dim and the color fades.
The royal Tree of Wishes falls and the basin of the bath dries out.
The flowers are destroyed by the cold and there is no more harvest without labor.
The horse All Knowing dies and the cow that fulfills wishes disappears.
The light of the body grows pale and a dull musty smell arises.
Ornaments and garlands of flowers wither.
Their armpits become rotten, their wives abandon them.
Their god friends keep themselves at a distance and no longer approach them.
Knowing that they are going to die is an immense suffering.
Fifty human years after the appearance of the omens, they die.
Later, or when they are reborn, they see with the eye of the gods,
that the pile of merits has been exhausted, that sins have accrued, and that they will be reborn in perdition.
The preceding suffering has not disappeared, and the subsequent one oppresses them.
Wherever they are reborn, they have full knowledge of their suffering.

"And if they are reborn in the realm of the titans,
they have the inexpressible suffering of struggle and battle.
Excited by envy, having committed the ten sins,
incarnating themselves as titans, they take up birth again.

Now that the gods taste the great fruition of their merits,
the titans become envious and fight.
The wheel damages the weapons, it tears and grieves to
death.
Aggressive are their words, with the shouts 'Strike! Kill!'
Although they do not die, they endure burning, drowning,
beheading, tearing out of the heart, and disembowelment.
Fighting day and night, they continuously engage in military works.
It is the immense, intolerable suffering of quarrel and of battle.

"The state of being man, although it is the happiest,
admits sufferings eight times more enormous.
First, when the father and mother are joined, the primary and
secondary cause,
the mixture of the germinal elements of each
neither disintegrates nor remains inert, but is endowed with strength
and grows.
Gradually swelling of the veins in the navel is produced—
a triangular ox-eye, king of the maternal veins—
like the time of formation for a tadpole.
The mother suffers in the stomach and in the eyelids;
she is like a foolish bee, drenched and melancholy,
trembling with tenderness, head heavy,
taken with nausea but purified below, voice halting, desirous of a
man's mind.
It takes nine months for the seven constituent parts of the body to be
completed.
When the mother is hungry, it is as if the embryo were in a chasm,
shivering and anguished in the currents which are always growing.
When she is satiated, it is as if the embryo were pressed against a rock.
In spite of the agitations, the body is being completed piece by piece.
At the time of the union of the father and mother, one would
say the embryo is like a square of boiling fire.
This heat being dissipated, the anxiety aims at redoing it.

When the mother moves, the embryo seems to be shaken by the wind,
oscillating above and below, turning, turning, all dazed.
When the mother sleeps, it feels as if it were pressed by a mountain,
miniscule as it is and in the mother's body.
When the mother has eaten, it feels as if it were put under a lid.
In the jet darkness the senses and natural defects arise.
Terrified when the mother sits or gets up,
it thinks that its body is bent, that its heart is taken away, or that it is turning and rolling down.
If the mother is badly nourished, it has only a mixed pile to sustain it.
It is naked, and so it sleeps, cold and miserable as if it were in hell.
When the first half of the tenth month is completed, the constituent parts of the body are complete.
Now, with the head and feet in reverse, at the moment of birth,
because of the narrowness of the birth passage,
mother and son take a half step toward the land of the dead,
each with the great pain of fever.
The mother's birth passage, which is without bones, is forced to the limit of bony resistance.
and it seems to her that her body is bursting into a thousand pieces.
The child is held back, strangling, and the skin is scraped.
Pushed toward the outside as much as can be done,
he is broken in body and mind, as if hammered by a heavy ram.
When he falls on the bed, it is as if he were rolled in a bundle of thorns.
Although he is dressed in a soft warm cloth,
it is no longer the soft, warm womb of his mother,
and scratches, discomfort, and pain come to him.
This treasure which the mother has received is like a small bird carried away by the falcon;
when the umbilical cord is cut, she feels strong pain in her heart.
Then increasing in size daily and monthly, the child grows,
wetting himself and pouting,
his mouth dry, his stomach empty, his body cold, and his limbs swollen.

Atoms and animated substance are combined in his sense organs.
If a child who is ill at ease is neglected, he cries.
Once the cries begin, one does not know when they will end.
At these cries, the loving mother in her tenderness for her child
turns her breast to his mouth.
But the child will never fulfill her hopes.
Even after he grows to be a youth
she constantly watches over all his needs and desires.
He is always hungry and thirsty, to build his mind and body.
Careless, he is always getting filthy and always getting hurt.
He has many enemies and few friends in his heart, and he is always sleeping.
He is unobservant and anxious.
His relatives are coarse; he shows reluctance at either agreement or rupture.
At three-day intervals, sadness overcomes his mind;
even a single day suffices to upset him and desolate his heart.
When death comes, his survivors faint in transports of sorrow;
the orphan and the widow suffer without cessation.
When his debts are finally paid, there are no more provisions or clothing; there is nothing.
The earlier grief is overshadowed by what follows.
Overwhelmed by this great misery, people promise offerings;
for lack of harmony in the family, the relatives indicate disdain,
and instead of friendship, they arouse hate.
In their inner and outer struggles they shame themselves with harsh words.
Suffering to them is that another should have what they do not have;
they fight each other for goods and riches.
Not having anything, the poor man stretches out his hand toward necessities.
Wealth has disappeared, the yoke of hunger threatens—
not finding what he is looking for, starved, depressed,
obliged to put on a good face to his equals,

shabby, his pittance adulterated, a slave, despairing,
gaunt, ragged, snubbed, and despised, he suffers.
The upper class suffers from fear of the king.
The lower class suffers from having to obey and from being
powerless.
The lame, the stiff-jointed, the deaf, the mute, the cretins, and the
deformed suffer.
Some suffer, being men, from being bought and sold like cattle.
The worldly suffer from farming the deserts of Tibet.
Robbers suffer from risking their property and their lives.
Certain ones suffer from falling into the power of a master.
Many suffer from having to offer food when they have many mouths
to feed.
Husbands and second wives suffer harshly from quarrels with the first
wife.
There are none who, if ill, do not suffer from disappointing
treatments.
The lepers suffer, cut off from the society of men.
The poor beggars suffer, wandering throughout the kingdom.
Those who harass wild spirits and nonhuman beings suffer.
Those who have broken their enslavement to powerful men and who
fear persecution suffer.
Learned clerks, anxious to appear strong or weak in the Dharma
suffer.
The head masters of small monasteries suffer, fearing they will need
to transgress the Doctrine.
Magicians and the Bonpo suffer, fearing that an unfair fate is
pursuing them.
Those who have power all suffer from not being rid of their enemies.
Pious fathers and mothers suffer from great apprehension
about their youngsters.
Prostitutes and dancers suffer from having to think about what
they do.
Young virgins suffer from fear of growing old.

Not finding a mate, unwed young men and women suffer.
The powerful suffer from fear of having to obey.
Those who obey suffer under the powerful.
Men without sons suffer from hoping for a son.
Those who do have sons suffer because the sons are disobedient.
When the laws are respected, the ignorant as well as the wicked suffer.
When the laws are violated, the good as well as the wicked suffer,
their hair on end.
Men and women, when eyes wander, suffer from jealousy.
Still more in detail, the multitudes suffer from famine.
Many suffer from floods, from droughts, from illnesses, from parasites.
Others suffer when theatened by fire, by water, by wild beasts, or by
serpents.
When the times change, everything is scarce, overturned,
soon a desert; suffering is in the country at war.

"The second misfortune reveals the suffering of growing old.
When a number of years have passed and the parts of the body grow
weak, one suffers.
The handsome splendor disappears and the pretty complexion fades.
The back, which was born straight, grows stooped.
The joints are now bent and the veins and tendons can now be seen.
The strength of the body leaves it, and the brightness of the mind
dims.
Merits having lost their thrust, man is no longer loving.
The plump well-formed body fails; what remains is now disgusting.
Incapable of heavy work, one hires people for wages.
The organ of vision having lost its curvature, the eye is no longer clear.
The purity of the elements being spoiled, the ear is deaf.
On the cheeks, the masterpiece of the flesh, the rosy bloom vanishes.
The pulse is weak, new bumps make bulges, new hollow places gape.
Originally well fitted, the teeth fall out, the tongue and the mouth
tremble.

The head becomes white and the face gets hollow.
The complexion becomes brownish and the features change.
The ribs of the chest stick out and the veins in the neck become hard.
Hands and feet take on the appearance of fir trees.
Looking at the body, one can see it has become like twisted tanned leather.
During celebrations the old person is humiliated that he no longer has a leading part.
When he gets up, he can not stand; when he sits, he is exhausted,
groaning, sighing, calling his father and mother for help,
at night he is prey to insomnia; there is no dawn for him;
he is sleepy during the day, and can no longer endure the changes of heat and cold;
however well he may be situated, he has the feeling of being broken into pieces.
Not taken to where it should flow, the urine escapes on the edge of the cushion.
The human heart not being kind, young people despise him.
Not being able to mend his clothing, he endures cold.
Not knowing how to conceal what causes shame, he shows it;
making a spectacle of himself, he is scoffed at by the children.
Provisions and riches which have been amassed slide into the control of the daughters-in-law.
Although he complains of hunger and thirst, they say that he is pretending.
Habitually he is called an old ruin or a miserable old man.
It is useless to say 'It is not the time of death,' for his mind cannot grasp it.
Those very ones who love him become tired, and say 'It is time that he died.'
In the despair of his decrepitude, he comes in his heart to the idea of suicide.
He does not matter any longer; he is worthless in the minds of men,

weeping, desperate, in need of food and clothing.
He cannot gather fuel or water; he cannot sustain himself with food and clothing.
Even if he had wished for old age, he would now reject its misery in favor of death.

"The third misfortune reveals the misery of being sick.
The four elements of the body being in imbalance,
air, bile, and the humors in excess produce illness—
ignorance being the original cause, and the action of the pretas the occasion.
Angina, dysentery, plague, smallpox,
wounds with weapons, chronic diseases of the four sorts, and others—
inexpressible are the varieties of illnesses.
Profoundly affected, the sick one suffers.
He lacks a precise means of enduring the suffering.
Tartar comes on his teeth, scabs on his lips, his feet, and his hands;
his eyes become hollow, his hair stands on end,
the patient groans, cries, becomes angry toward his place of rest.
His handsome face has become that of a yidag.
His intestines stick to his spine;
his flesh, his blood, his bones, his eyes grow weak.
Everything that he eats or drinks is tasteless to him.
His strength is exhausted; his memory is lost.
Not being able to get up or to walk, he is attached to his bed.
His mattress of thick cushions is harder to him than stone.
The pillow given him for comfort is harder to him than wood.
The soft clothing which covers him is sharper than thorns.
When he is lifted up, he asks to be put to bed; when he is put to bed, he asks to get up.
When the ascendancy of the disease takes firm hold, restraint and shame escape.
On each hair rolls a drop of sweat.
The day is long, and the night is longer;

the day is without twilight and the night without dawn.
No one gives the sick man food or drink; he vomits at the mere sight of them.
Without food, he emits an unpleasant odor.
Medication is not effective, and nothing stops the ravages of the disease.
In spite of treatments and ceremonies the illness is not cured.
For the sick man who has deteriorated, the doctor prescribes a diet.
Sleep, diet, and walking are all supervised. Do not avoid the precautions!
The old man suffers from obeying, the young man from fighting with the spirits.
The patient explains everything by his illness alone,
not utilizing the means which would be helpful, and not having repented,
there are religious vigils and incantatory rites by the monks and the Bonpo.
While nurses, doctors, and soothsayers guard his bedside,
a number of relatives and friends surround the bed.
Prevented by the fever, the sick man cannot dress himself.
No matter who is with him, only he feels the pain.
Whether the burning of the offerings forecasts death or resistance to illness,
the suffering of the sick is inconceivable.

"The fourth misfortune reveals the misery of dying.
Each day which passes increases the discomfort as the sickness prevails.
The pulse falters, the breath becomes weak, nothing gives relief.
With a sombre face, the doctor comes to reveal that the time of death is near.
While the dying man does not think at all about those whom he detests,
the lively memory of the joys which he is leaving behind causes him pain.

As he must leave behind beings who are dear,
he calls for life, but cannot hinder death.
He can no longer hold up his head; his feet do not support him.
Escaping his hand, the dish of food falls.
The night is long, he is impatient for the sunrise.
The agonizer takes off his clothes and throws his hands back.
'I can stand up, lift me!' he says. 'I see there. I see the stars.'
He cries to the women, 'Come here!
I am dying. I must learn the three words of the precepts!'
When you die, the fire of the spirit goes out.
Only once in a hundred times does joy resist the fear of death.
Holding out their hands to him they exhort him: 'Don't weep! Be brave!'
His mouth dry, he asks, 'Give me something to drink!'
And what he puts in the mouth comes back through the nose.
His eyes film over with tears.
There are omens of the abandonment of this body which is dear to him.
His fine complexion is withered; courage leaves him.
On his teeth a black tartar becomes encrusted, and the middle of his tongue turns black.
The consciousness of the dying man is sinking, and he shivers with cold.
He asks that the water which is running from his mouth and his nose be made to return.
Incapable of being settled in his bed, he asks that it be raised and lowered,
a sign of the dissolution of the elements: earth, water, fire, and wind.
Losing his reason, he says, 'I am sinking; lift me back up!'
He is out of his mind, his mind wanders, he is delirious.
Gasping for breath, he can no longer breathe out or in.
The veins collapsing, tongue and palate cave in.
While the face is withering, the mouth, the nose, and the throat dry up inside.

He departs stuffed with the residue of past wicked deeds.
Having become unconscious, he no longer recognizes anyone.
Not knowing how to draw his breath, his calls remain without reply.
Outside as well as inside he speaks in a halting raucous voice.
His tongue dry, he huddles in his innermost self, his mind angry,
his breathing is done through the nostrils, producing a putrid matter.
The dying man cries out, 'Help me!' He beats his breast, he cries for help.
Although they touch his body and kiss his mouth affectionately,
his relatives no longer have the strength to stay and hear him.
He knows it very well, and his heart sinks.
With his lungs covered with a membrane, he laboriously exhales his breath.
And these three days are as black as jet. He falls into fainting like a bird.
In his armpits is a warm heat,
otherwise cold obstinacy, like earth and rock.
The suffering of the relatives who are taking care of the dying man is overtaken
only by needing to deal with the corpse.
At the time of death they consult with each other and compare opinions
on how they will dispose of this body which they no longer want near them.
Will he be hidden in the earth, carried into the mountain,
burned by fire, or thrown into water?
By getting rid of him the mind is best comforted.
Thus will end the scholar with his profound treatises.
Thus will end the prince and his subjects in happy agreement.
Thus will end the married couple tenderly united.
Although the king of medicine comes to touch the reality of things,
he does not know how to prolong a life which is worn out by the extension of time.
The powerful no longer have access to the law.

Those who depend on skilled labor no longer have assistants.
The persuasive lose the thrust of their incantations.
The poor man can no longer hope to redeem himself with riches.
The free-spirited man can no longer go to other lands.
Great talkers lose their boastfulness.
Those who have more than enough can not even ransom themselves.
The one who has food and wealth is left friendless and without a meal.
Like foam taken from the butter,
life, whatever it may be, is full of suffering.
Fear of meeting one's enemies is a great suffering.
Fear of losing one's beloved relatives is a great suffering.
Whoever has property suffers in watching over it; whoever has none suffers in seeking it.
Whoever has given away his son or sent away his daughter has great pain.
Such is the lot of the beings of the six classes
who have not overcome the nature of suffering;
but for anyone who meditates on the higher Yoga which knows no needs,
the essence is the Guru Padma, and there is Attainment in death.

"GURU: The Guru of the hells is the One Who Overcomes. Amaranth in color, holding a vajra and a scorpion, he saves from the suffering of the hot and cold hells.

PAD: The Guru of the yidags is the Shining One. Violet in color, he holds a vajra and an iron dagger; he saves the yidags from the suffering of hunger and thirst.

MA: The Guru of the animals is the Dependable Lion. Dark blue in color, he is holding a small drum and bell; he eases for the animals the suffering of their servile tasks.

SID: The Guru of men is Padmasambhava. White and red in color, he holds the vajra and the skull cup; he saves men from the sufferings of birth, old age, sickness, and death.

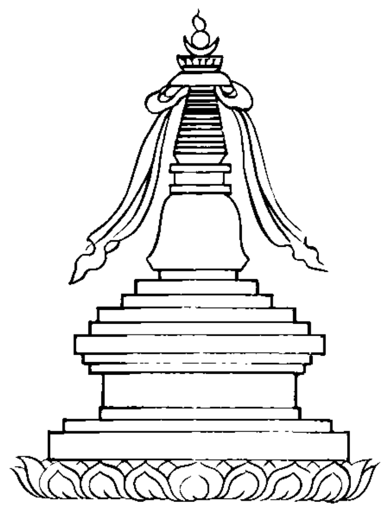
DHI: The Guru of the titans is the Triumphant One. The color of smoke, he holds the khaṭvāṇga and the skull cup; he saves the titans from the suffering of battles.

HUM: The Guru of the gods is the Silent Ruler Who Sustains. Light gold in color, he has in his hands the vajra and the bell; he saves the gods from the sufferings of decline.

"Therefore, six Gurus save the six classes of beings from suffering.
When one is on the point of Attainment, the benedictions come quickly.
For the human believers of both sexes,
Padma, wherever he is, having departed or not, is present.
Act according to the rites of the Dharma and those of Padma Jungnay.
To penetrate the higher views one must climb from below.
Seek in the instructions of the Texts and Formulas the power of faith.
On retreat go beyond the limits of the plains and the mountains,
practice wherever I have completed the evocation.
Since I, Padma, am now departing,
those who will not have met me but who are humble and devoted
will write my history in ink of gold and silver.
Whether you meet with happiness or unhappiness,
bring about about the good of all beings!
For those who have received a human birth of leisure and delight,
yet are of the great stupid troop without understanding,
whether they were born in Lhasa near Samye Monastery, or near Tradrug,
as they do not see the knowledge, and do not make the ceremonial circuit,
in time the greatest sufferings will come to them.
For those who become pure in mind and body, and who practice the Dharma,

even if they are born in lower states, I will come to redeem them.
My life has no condition of death;
for each man of faith there will be a Padmasambhava!"
Following this discourse the prince and subjects were filled with awe.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the one hundred and sixth canto,
The Teachings Set Forth to the Prince and to the People
Sealed Oaths



CANTO 107

The Departure from Tibet Towards the Southwest to Convert the Rākṣasas

The Guru Padmasambhava
came to Lhasa, to Samye Monastery, to Ramoche and to Trulnang.
He took from the right nostril of the horse's head
within the heart of Avalokiteśvara
the Wishing Jewel which fulfills all desires;
given by the king of Angmatog to the incarnation Akarmatiśīla the bhikṣu,
the Jewel had the color of a magpie's egg,
the shape of an owl's head, and the size of a grain of 'lazi'.
Then he said to the child Lhaje:
"Take it in your hand!
If you assume difficult tasks, it will satisfy all your needs.
If you unwisely fall into libertinism, it will become inactive.
Hide this miraculous Jewel like a treasure!"

Then Prince Mutig Tsanpo,
surrounded by twenty-five of his courtiers

and all the monks of Tibet, who were led by the abbot Shākya Sonam,
and all the learned lotsawas of Tibet,
who were led by Vairotsana, Kawa Paltseg and Chogrolui Gyaltsen,
and all the chief sorcerers and black necromancers of Tibet,
who were led by the master of sorcery, Sangyay Yeshe,
and all the drum players and garland makers of Tibet,
who were led by the magician Dorje Dudjom,
and all the apothecaries of Tibet, led by Śīla, the high lama,
the doctor from Nyang,
and all those who spread out divining tables in Tibet,
who were led by the learned master of Jang Yak's Down,
all the men and citizens of Tibet, led by the worthy general Kharchen,
and finally all the young girls and women of Tibet, led by the ḍākinī,
Yeshe Tsogyal,
made an honorary escort for the Guru up to Palma Paltang
and to the plateau of the Lofty Ngangri Chog,
accompanying him to the resting place of the Rock Like an
Angry Ogre.
"O Guru! declare the maxims of meditation out of your great mercy
and for each person give a Doctrine!"

Then Padma exhorted all of Tibet with these words:
"Although now I am here before you, I will soon be gone—
but I offer to remain in the hearts of all the Tibetans.
Have done with all light and irrelevant speech, and the truth will
come forth;
insulting words harden like a mirror in the heart.
You can embrace an inch but not a mile—
gold must be beaten thin in order to sell, O Prince and subjects.

"Do not commence what is not carefully looked into;
do not worry your head about that which has no past or future.
Do not educate your mind in the bad custom of the reverse of
the Chain of Causations:
examine your deeds well, O Prince and subjects.

"Into the Doctrine no harmful text has been introduced—
nothing has been introduced which is not for both the present
and future;
no bad customs or negative omens have been nourished.
Having considered these deeds, act, O Prince and subjects!

"Say nothing useless for yourselves or harmful to others.
Blameworthy, the ruin of himself—black wine is he who shuns advice.
In order not to have to repent, ponder this in advance!
Do not delude yourselves, O Prince and subjects!

"In times of good fortune lead your offspring to beneficence.
If no one knows anyone, the heart will not expand;
although past actions may come out again in this life, there is no
repentance.
Do not treat the orphan with contempt, O Prince and subjects!

"We do not know what the end of a man will be; but it will result
from his deeds.
Even when you are not conquered, yield the victory to another.
You who are powerful, strong, and mighty, take pleasure in obeying.
Do not disdain others, O Prince and subjects!

"The one who has no rank among men shines inwardly;
real power is not assigned by men.
A good reward is difficult to come by, a bad one comes easily.
Do not purchase wickedness by the pound, O Prince and subjects!

"Since the door of help is not always ajar, hope is not great;
all men in their turn have good and bad fortune.
Without my coming which would have won?
Ponder well on the ripening of retribution, O Prince and subjects!

"Useful to all people is beneficence—
which I have especially noted in Tibet.
I guide men with kindness; you know me well.
When the five hundred Black Ages arise, I, Padma, will shine forth

for the people of the cycle abused by the five poisons.
It will be like seeing a star in the daytime or seeing one's face in the dark.
I have hidden the treasures of the Dharma to fill the earth,
and there will appear those worthy to open up the treasures.
Through my incarnation people entirely converted
are established in the happiness of maturity and liberation.
When the Doctrine is violated, diminished, and nearly obscured,
the pure will be able to see me in person,
and the Jewel will appear which fulfills all needs, all wishes, and all hopes.
Go back, Prince and trusty servants, with your retinue!"

Prince and subjects, donors and priests, all were troubled.
It was as if their hearts were being torn from their breasts;
their faces covered with tears, they were unable to see the path.
All of one mind, without conferring, they delayed departure.
They piled up foods and worldly riches in front of the Guru
and, after countless ceremonial rounds,
with the palms of their hands at their foreheads and with other salutations,
repeatedly while holding the horse of the Great One of Uḍḍiyāna, they begged,
"Alas! Very precious Guru—
Only Sun of Tibet the land of darkness,
clear light, torch, flame—where are you going?
Truly are you leaving, although you have not yet left?
When you depart to convert the ogres,
from over the heads of all the gods and men of Tibet the sun disappears;
who will warm those whom the north wind torments?
From the forehead of each man an eye is torn out;
who will guide those who are blind?
From the breast of each man a heart is torn;

who will teach all these talking corpses?
Having come for the good of the people of Tibet
you are not firm in your protection; its heart aches.
Towards the Guru have been thrust the hearts
of all the gods and men of Tibet.
Although advancing step by step, the tread is weak:
who will save us from the abyss of lower states of being?
Do not reject those who follow you!
If the Master himself is leaving for the land of the ogres,
who will be the king's chaplain?
Where will the assembly of scholars and conscientious ones be held?
To whom will be offered the meditator's realizations?
Who will guide those who wish to become vessels?
Who will maintain the Doctrine of the Buddha?
Where will believers hold their meetings?

"Likewise the seven ladies
who have abandoned the land of their fathers and their birth—
in whom can they place their confidence?
From the lord who is king on high, down to the beggar below,
on whom will the men and gods of Tibet confer their marks of
respect?
Alas! The very precious Guru! May he still deign to protect Tibet!"

From the Guru came the words,
"Kyai! O gods and men, those of you who sit before the Lord,
hearken a moment to the words of the One from Uḍḍiyāna!
By the strength of mercy, the work, and the vow,
the Buddha's teachings of body, speech, and mind, now shine—
they are the light of the sun in Tibet.
There are several heirs to the lineage of Uḍḍiyāna,
gods and men, all conducting themselves according to the Dharma.
By the kingdom and by the Holy Dharma power is extended;
the faithful maintain their position.

Lhasa, Samye Monastery, and others,
revered abodes of the faith, glorify Tibet
and are not different from those which exist in Uḍḍiyāna.
Above and below, the Sūtras fill the earth.
It is filled with the spontaneous symbols of body, speech, and mind
Even women have obtained self-reliance.
At the present there is no cause for lamentation;
you are enjoying health in a time of happiness.
I am leaving, I am departing for the land of the ogres.
At the end of five hundred years people will lament—
a time of affliction will come for Tibet:
the natural Tibetan wickedness will heap maledictions
upon all the acts of the Dharma and will praise wrongdoing.
The fruit of such iniquity having ripened,
the merits of Tibet will lessen more and more.
Even through Padma of Uḍḍiyāna, will it be difficult to be saved.
But all the joys of this occasion
my incarnation makes real.
If the impure of mind who are difficult to convert
are not overcome, if they cease from material wrongdoings,
at least I will have been able to do a little good for them."

Now as the people could no longer hold him back,
when they arrived at the Guntang Pass,
the prince and his subjects said farewell.
At the moment of halting for rest at the pass itself,
there appeared in the sky white, red, and yellow clouds,
rainbow-hued.
From amidst the clouds, the king of horses, Balāhaka,
the blue flying horse All Knowing with his precious harness was
speaking—
with his beautiful ears perked he was whinnying loudly.
Surrounded by a crowd of gods and goddesses,
greeted by music and by the seven jewels of the kingdom,

by the eight auspicious symbols, and by a multitude of ḍākinīs, the Guru addressed the Prince and his subjects with this song:

"I am going away, I leave now for the land of mirror-knowledge,
I am leaving for the land of mirror-knowledge
where there is no anger for the enemy, hatred.
The serenity of the light, and knowledge of openness, indissoluble,
goes with me.

"I am going away, I leave now for the land of knowledge of justice,
I am leaving for the land of knowledge of justice.
The distinction between samsara and nirvana is no more;
I have the serenity of the Plane of Essence, and the choir of eternal
Buddhas goes with me.

"I am going away, I leave now for the land of new understanding,
I am leaving for the land of new understanding.
Not having been born into the family of desire, I have the serenity
of beatitude,
and the friend of actionless vision goes with me.

"I am going away, I leave now for the land of knowledge of the
achievement of duty,
I am leaving for the land of knowledge of the achievement of duty.
Not having been born into the land of envy,
I have serenity without attachment,
and with the exterior world abolished, a new escort goes with me.

"I am going away, I leave now for the land of knowledge of the
Plane of Essence,
I am leaving for the land of knowledge of the Plane of Essence.
Not ever falling again into the sleep of ignorance,
I have serenity without meditation, and three friendly rays of the
rainbow go with me.

"I am going away, I leave now, having left behind some views,
I am leaving having left behind some views.
Without need for meditation day or night, I go to the place of
meditation.

"I am going away, I leave now, having left behind some meditations,
I am leaving having left behind some meditations.
Free from lethargy and excitement, the two hindrances to
meditation, I depart.

"I am going away, I leave now, having left behind some deeds.
I am leaving, having left behind some deeds.
With lucidity I know all that I need to know, and now I go.

"I am going away, I leave now, having left behind some fruits,
I am leaving, having left behind some fruits.
Having obtained Buddhahood, I manifest Realization, and I go.

"I am going away, I leave now for the land of the ogres in the
southwest,
I am leaving to subdue the ogres with red faces.
I go to establish all beings in happiness.

"I am going away, I leave now for the palace of the Glorious Copper
Mountain,
I am leaving for the palace of the Glorious Copper Mountain.
I will now guide all the ogres to the Dharma.

"For a long time now the prince and subjects have enjoyed good
health.
Compassion has not ceased; they obtain what they request."

Having thus spoken, he rose
above the acacia chair, his feet placed equally

and, having risen an arm's length in the air, he paused there.
The prince and subjects spread out the ceremonial scarves.
Turning his face away, Padma said,
"Now listen to me, Prince and subjects of Tibet!
Diversions of the appetites and wanderings of the eye are widespread.
Although suffering occurs, do not forget the Dharma;
it is the one-pointed mind which allows remembrance.
Disregard and give up the attractions of this life!
If you renounce samsara, then follow me!

"There is no other means for happiness.
The faithful Tibetans have become attached to wealth.
By day they are amused with worldly things,
by night they fall into the sleep of error.
Their time is spent in the service of food and clothing;
the life fades without being either inspired or opened up.
Such views and such actions will never be in agreement with me.
If you see this, then follow me!

"In order to act in accordance with the Dharma, there is no other
means than this:
However great may be the diligence now in Tibet,
Tomorrow or the next day, it will be gone.
Now, even when dying, the people do not remember the Dharma!
Yet the Dharma is the helpful and needed friend.
Forget your gathered food and possessions and depart!
If you know it is time to go, then follow me!

"There is no other means of uprooting avarice:
Tibetans keep many things they do not need.
Attached to sensuous things, to the defeat of enemies and defense of
friends,
although old age comes, they do not remember the Dharma;
Yet the Dharma is the helpful and needed friend.

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The prince and subjects spread out the ceremonial scarves.
Turning his face away, Padma said,
"Now listen to me, Prince and subjects of Tibet!
Diversions of the appetites and wanderings of the eye are widespread.
Although suffering occurs, do not forget the Dharma;
it is the one-pointed mind which allows remembrance.
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"There is no other means of uprooting avarice:
Tibetans keep many things they do not need.
Attached to sensuous things, to the defeat of enemies and defense of friends,
although old age comes, they do not remember the Dharma;
Yet the Dharma is the helpful and needed friend.

With energies dissipated in labors of gain, fame, and shame,
if you decide to renounce the country of your fathers, then follow me!

"Nothing else will dispel the obstacles to the Dharma:
In Tibet the springs of desire are deep.
A man, by not sustaining anyone else,
sees many dear ones die, but has no concern for the Dharma;
this unconcern will seize him and take him off.
If, upon planting sorrow in aimless actions,
weariness comes to you, then follow me!

"There is no other means of casting attachment aside.
Not pursuing sensuous things, put aside all else and follow me!

"When Padmasambhava goes to the palace of beatitude
do not seek to go with him, he will reappear.
This union is indissoluble, this mind cannot be extinguished,
having met me, you will see me in the future.
If you do not, incline yourselves to meditation!
Look again and again, look with attention!
Each time the day comes, meditate on great compassion.
Each time the night comes, meditate on me, Padma,
for I possess the Dharma of men, not that of gods.
Renounce the actions of this life, O Prince and subjects!"

He mounted the marvelous winged horse.
The heroes of the four orders led the steed
and, enveloped in the rainbow-hued light, he departed into the open heavens.

Prince and subjects, like fish thrown on a burning shore,
without regard for hunger or thirst, traveled on the Guntang Pass.
When the prince, the ministers, their trusty friends, and the rest came

to the town of Rontang of Mang Yul, at the end of the Pool of the White Willows,
twenty-five sat down to meditate.
They all looked at the rainbow-hued brightness of the Guru's wake,
and saw him among the golden sun's rays, like a raven in the distance,
quivering in the light as he was leaving.
Soon he was like a ring-dove, then like a sparrow,
then like a bee, then like a tiny bubble disappearing from sight.
And they no longer saw him with their eyes.
Although they continued to meditate, they looked without seeing him.
But in the evening when they sat down to meditate, they saw him like a sun's ray,
passing beyond India without touching upon Uḍḍiyāna;
they saw Padma reach the top of Mount Jambūza and alight.
Finally in the morning, as they sat in meditation, they looked
and they saw him on the island of Ceylon, near the Fire City,
seated in the cool shade of a celestial magnolia tree.
His marvelous steed All Knowing on a beach of golden sand
was grazing on white grass, the queen of medicinal herbs.
And in the presence of the Guru, about a thousand of the ogres' daughters,
young and very well-proportioned, were worshipping him, touched by the light of the Dharma.
In the ogres' and ogresses' iron house without exit,
the king of the ogres could be seen putting on a garland of death heads for strength,
and all the ogres humbly bowed to Padma.

Then the prince, the ministers, their trusty friends, and the rest,
having bowed down on the road, set out for the palace.
When they arrived at the caravansary of Palmo Paltang,

Prince Mutig Tsanpo said, "He, our benefactor, the sight and hearing of whom has touched our memory,
our Guru has left in the direction of Uḍḍiyāna;
he is leaving the valley of Tibet empty.
The Father, the Lord, the King is leaving for heaven.
I am tired in body and soul. And you, are you not also tired?
Let us all go, prince and subjects, and complete
the ceremonial circuit at Zambulung of Shangs!"
When the prince had thus spoken
the crowd of ministers answered him,
"Listen, Sire, King of the Dharma!
For what reason should we go to Zambulung? Let us return to the palace!
Prince and subjects are left behind—
and the Lord, transformed into a swallow,
will promptly arrive in paradise."
After this the prince and his subjects returned to their homes.

Of the History, unabridged, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the one hundred and seventh canto,
The Departure from Tibet towards the Southwest to Convert the Rākṣasas
Sealed Oaths



CANTO 108

The Expression of Adoration to the Wing of White Purity

Then the one who is called Yeshe Tsogyal, Queen of
the Sea of Gnosis, spoke:
"Emaho!
Padma, adorned with numerous virtues,
you have acted according to the ways of a Buddha for countless kalpas
and in many a past existence in a Body of Metamorphosis!
The king born here, previously born King of Mari,
King of the Earth, Trisong Detsen,
incarnation of Mañjuśrī, invited you into this country.
Thirteen human years after your coming to Tibet,
in the year of the female wood bird, Yeshe Tsogyal was born.
The name of her father was Namkhay Yeshe, Knowledge of Heaven, of the village of Drag;
the name of her mother was Gewabum, A Hundred Thousand Virtues, of the village of Nubs.
In the year of the female fire bird she met her Lord.
Having obtained unforgettable mystic incantations, she desired to learn the Dharma,
and, along with eighty-five others, devoted herself to religious service.
With no children, neither boy nor girl,

as a nun she was not dressed in the mistakes of the worldly.
Now Padma, the Lama with Three Bodies,
looked upon the Tibetan land to be enfolded by his mercy.
On the Prince, on the subjects, on all he bestowed high favor.
He blessed as places of remembrance all the rocky mountains.
He bestowed on whomsoever was worthy, the rain of the Dharma.
To those endowed with wisdom he showed the far extent of the Vehicles.
To those ready to become vessels he gave great advice.
On those full of respect he raised the sun of benediction;
for those of fortunate karma he predicted the future.
This Padma of impartial goodness
has gone away to the island Tail of Yak, to convert the ogres;
on the tenth day of the moon, the day when Heroes and ḍākinīs assemble,
he has vanished into the ether like a cloud or a rainbow.
Why has he left behind Yeshe Tsogyal who worshipped him?
Savior of the Impure Age, Padma has departed.
He has left behind beings who are now without refuge from the earthly round.
Padma, the second Buddha, has departed.
He has left behind Yeshe Tsogyal, the believer and the adorer.
Worthy of the homage of gods and of men, he has disappeared into heaven.
He has left behind him the people and the king, believers and worshippers.
Pillar of hope in this life and the next, he has gone away to the land of the ogres.
He has left behind him Yeshe Tsogyal, destitute of all hope.
The One without whom one can do nothing, Padma of Uḍḍiyāna has departed.
Ah! Alas! The Precious One of Uḍḍiyāna!
A Metamorphosed Body such as yours has departed, can it be true?
He came to Tibet but not forever.

He mounted the steed of Knowledge, can this be true?
Officiating no more as pandit of the King of the Earth,
he has left Tibet empty, can this be true?
No longer delivering the Texts and the Formulas for the lotsawas,
he has separated himself from the prince and from his subjects . . .
can this be true?
No longer pronouncing the Secret Mantras, the heart of the Dharma,
he has left behind him the Queen of the Sea, alone and abandoned . . .
can this be true?
No longer explaining the Great Perfection, the undertaking of the limits of the possible,
he is no longer here; no longer is there anyone from whom we may take counsel.
Can this be true?

"Ah Alas! The Precious One of Uḍḍiyāna!
The luminous circle of the sun which gave us light has gone.
The crystal moon which relieved our suffering has disappeared.
The stem of the plant containing the cure for our poisons has gone dry.
The father has withdrawn his impartial mercy.
The friend who saved us from the ocean of samsara has taken leave.
The flame of the torch which dispelled the night of ignorance is extinguished.
The support to which all prayers were directed is no more.
Broken is the calyx of power of the one who ripened those ready to become pure vessels.
Departed is Padma, the adept of all methods.
The Lama who revealed his soul in an Essence Body has gone.
The Lama adorned with the three vows has departed.

"O Lama! In remembering your deeds our tears flow without restraint.
Our breath has no room in our mouths, it fills our hearts.
Our feet no longer cling to the soil, we roll about on the ground.
The Queen of the Sea can no longer steady her thoughts.

Ah! Alas! Grieved in her heart she remembers her Lama.
For the good of those to come he is no longer here.
The time has come to hide the Dharma like treasure,
in the shelter of body, speech, mind, virtues, and words.
He is no longer planting the victory banner of Attainment in Tibet.
The time has come for Yeshe Tsogyal to stay in empty solitude.
She who is of weak feminine condition
is abandoned without guide. Padma of Uḍḍiyāna has departed.
The constant protection for an adoring listener has ceased.
Ah! Alas! In whom may we now have hope?
The time has come when Padma of Uḍḍiyāna is no longer here.
The kingdom is filled with fatherless orphans
who call Padma night and day in a plaintive voice.
On the mountain pass of Guntang all have fallen backward like dead men.
They pour out tears of blood.
Wherever their steps take them, they stumble without cause.
When they stop, they are not steady; when they walk, they have no goal.
When they dream, they remember the Master; when they go to bed, sleep escapes them.
Whatever they think on, without Padma, they can no longer achieve.
"Ah Alas! The Precious One of Uḍḍiyāna!
Is he not the Master of the heart of that poor feminine creature Queen of the Sea?
O azure steed, who appeared from among the clouds,
you lead my Lama into skies full of goddesses and red and white gods—
Padma is going away through the abyss of the heavens.
In spite of the lamentations poured out on the ten horizons,
the sorrow of Yeshe Tsogyal is not calmed.
And since the Master will come back no more, not even for an instant,
upon this earth, in this human dwelling,

who more than I has lost courage?
The whole soil of Tibet has become empty.
Prince, subjects, disciples—all breathe out their sighs.
Wherever they go, they remember Padma of Uḍḍiyāna.
Day and night, whatever they do, they remember him.
And I, Yeshe Tsogyal, the great one of the sky,
who since youth had taken no lord,
I found what I wished for, trusting the Lama as I would my own eye.
By a pure vow all the Doctrine was entrusted to me.
Happy at the present time to practice the Dharma,
I will accept without regret the coming of old age and even death.
Since the virtues of the Guru are ineffable,
may future human beings be respectful before Padma's image.
As minor mountains are before Meru,
may those in the six destinies be reborn,
due to their merit, at the feet of Padma of Uḍḍiyāna!
May they, reborn, richly accomplish the good of others!
May they, by thy benediction, O thou who takest away birth and death,
attain what I have prayed for them!"

Of the History, in its entire content, of the Lives
of the Guru of Uḍḍiyāna, Padmasambhava,
this is the one hundred and eighth canto,
The Expression of Adoration to the Wing of White Purity
Sealed Oaths, Sealed



EPILOGUE

Queen of the Sea of Gnosis, Yeshe Tsogyal, incarnation
of Sarasvatī,
having the ability to remember everything,
for the sake of future generations
has preserved in writing and hidden like a treasure of jewels this Life of Padma,
called also The Complete Story of His Life and Liberation,
called also the Testament of Trisong Detsen,
the translated tablet of the Dharma, the Register of Lotsawas and Pandits.
May we be reunited with the Blessed One, the Saint! Sealed oaths, sealed!
Sealed oaths, sealed, sealed! Sāmāyā. Sealed, sealed, sealed.
Sealed treasures! Sealed hiding places!



COLOPHON

Sealed secrets! Sealed depth! Sealed aim! Seal! Seal! Seal!
Vapat thab kud tha tra tha
Kam ram kamra thatha.

In the year of the water dragon, on the monday of the eighth day of the fourth month,
the lucky day of the eleventh house, guru Urgyan Lingpa took from the heart of the great Vishnu guarding
the threshold of the Crystal Cave of Padma,
what was arranged by Padma in the
stronghold of the Crystal Rock of Yarlung.

Guru Urgyan Lingpa, Layden the Friend,
in the land of Zhu in the company of Gomshag Lehor,
has called forth from among the treasures this one.
This is the translation, which contains not a single impure word,
of the text existing in the Sanskrit, the manuscript with golden pages.

When its meaning was construed, the document, from an ancient handwriting and from a language not very intelligible, was left aside. As there were excesses and errors in meaning in places, there were urgent requests, after it was edited, not to contest those parts which differed from the others of this master book from Nyang, this History called Recension from the Land of Copper. All having agreed, the

men of faith and intelligence who examined this text, put everything back in place.

Thus constituted, this book from central Tibet was transcribed by the great consecrator (the reincarnation of the) King of Zahor. The copy of it which was used by the honest scholar Kyabdal Drub was the intermediary text. The last of all is this one.

At the right of the sacred dwelling of Katog Dorje in the country of Do-khams, to the left and facing the sacred dwelling of Chu'oser, is the great sanctuary of the Conqueror's prediction, an excellent place of the siddhi acquired by many lofty Bearers of Knowledge. It has been a central dwelling since the Dharma appeared in the mountain ranges of the continent.

I, Sherab Odzer, ask that future examiners, men of faith and intelligence, collect this doctrine of the Buddha. This is the perfect meditation of the Compassionate One who progresses in complete serenity and then arranges his lofty thoughts for the good of the learned of the six classes; it is the purity of heart which deeply affirms the treasure of the river of greatly desired knowledge; it is an inexhaustible gift of the Dharma, which was disparaged in former times because of this exposition, but not later. Everything will have to be put in order without admitting duality of speech, affirmation and negation, or other disparity of discourse, in spite of the request not to make any interpolations.

The Prayer for the Propagation of the Doctrine:

To the Bodhisattvas, the Conquerors of the Three Times together with their disciples—a multitude of the Vidyādharas and Siddhas, white guardians of the ocean of the intangible Dharma whom all bless for their accomplishment—a pure vow!

May the precious immaculate Doctrine of the Conqueror, the sole cause of happiness of inexhaustible living beings, the field of appearance of all prosperity and virtue, be extended and enlarged in all times and places!

May all peoples and countries, as many as there are, be entirely penetrated by the broad and deep Dharma; may all have equal possession of intelligence and piety, and may all beings follow the Dharma!

May the true meaning without equal in the confines of the Vehicle, the marvelous peak of contemplation which is the Vajrayāna, the quintessence of the Doctrine and the clear light, be extended and become fully established for ages!

May this great earth—filled with men adhering to the Doctrine and the treasure of virtue of the three pure practices—produce a hundred thousand suns and moons of hearing, of thought, and of meditation; may the flame of the Doctrine's torch shine in all places!

May all beings be saved by the nectar poured from the vessel of the divine Mantras—visible and renowned, domain of victory which has only one saviour.

May all beings be saved by the openness of excellent meditation which is inseparable from the absolute Void and the ever pure heavens!

May all vows be accomplished without hindrance by the marvelous wave of truth of the Three Jewels and by the force of my good thought, true and pure. May the Doctrine of the Conqueror have the blessing to endure for an age!

Thus do those who save themselves make many kinds of efforts.

Here follows the life vow:

Glory to the Lamas, to the Yidams, to the Ḍākinīs and to the Tathāgatas of the ten directions and the Three Times. I pray to the Three Precious Jewels, aids to producing the thought of enlightenment, to show mercy to me in my unhappiness.

I pray you, O Very Holy Ones, by your mercy and blessing, O Conquerors with your sons, by your blessing of truth, O Mantradhara, O Vidyādhara, O true ones, by the strength of my good pure

thought, O Guardians of the Holy Supreme Dharma, votive mandala of victory in this life, I beg you to anoint me with holy oil.

I beg you to protect me, watching over my body, my speech, and my mind. I pay that you save me from the devas, from the nāgas, from the yakṣas, from the gandharvas, from the bhūtas, from the amānuṣas, from the māras, from the grahas, from the vighnas, from all these beings.

I pray that, having saved me, you will preserve me from the evils of the air, from bile, and from humors, from leprosy, from contagious diseases, and from all conditions conducive to disease. I pray that you give me peace by warding off premature death, the unexpected companion, the five evil genies, the māras who cut life short, and that you ward off all other accidents both inner and outer.

I beg you to turn away enemy lips which breathe out curses, and that you also turn away robbers, evil, and adverse undertakings, evildoers and others, serious mischiefs of combined bitterness and all the hostile evil ones.

I pray that you wipe out the sins of actions and of miserable passions, the shadows of not-knowing, impure ignorance and the rest, all the sins of body, speech, and mind whatsoever.

I beg you to increase life, worthiness, riches and fame, plenty, power, splendor and the rest; blessing, prosperity, and perfect virtue.

May I in this life by body, speech, and mind, accumulate the deeds of pure virtue. And so that all beings will rapidly attain their goal, may I greatly cause evil and retribution to perish!

Here follows the vow of attainment:

In addition may I engender the sublime thought of Awakening—like the Welcome Ones of former times and the Spiritual Heroes who, dwelling in excellence on the great earth, have realized their purpose!

May all those who have not gone across, go across! May all beings—not delaying for even a fraction of a breath—take nirvana into consideration! May even the future Heroes of Awakening give the fundamental teaching, that is, the threefold activity, the Dharma of virtue condensed, and the prohibitions which are helpful to living beings.

In this life and in others to come, alms and prohibitions having been directed to the roots of good such as they are found to be, may the great idea of Perfection be quickly acquired! May those who have not acquired it, obtain lives in heaven of the rank of gods and goddesses and may they possess all the heavenly virtues! May they, joining the holy and sublime Kalyāṇamitra and imitating their endurance, devote themselves to the Dharma of the Great Vehicle, and accomplish in one instant their own good and that of others!

May these superior men who truly cast off indifference and inattention, correctly achieving the sādhana of the Great Vehicle, by holding themselves firmly to the good and to the heights, quickly bring about the birth of knowledge!

May the diamond brothers and sisters and all others have no obstacles when entering the path of the supreme Great Vehicle. May they have the best companions, and may they find favor and perfection!

May the well-being of those saved in the profound good thought of Attainment be final and supreme! May the good of those who have obtained power by their spontaneous works be without number!

Here follows the vow of the Bardo.

Moreover, when the time of my perishable life will be ended, may I be welcomed in a heaven filled with a crowd of the lofty Yidams, both calm and wrathful, and by all the Ḍākas of the sacred ocean. May I follow a path which will shine with the light of the sons and daughters of the higher gods, and may I see myself received by the sounds of music and all kinds of perfumed incense according to past joys.

Not remaining more than an instant in the bardo, the condition of non-believers being what it must be, may I with many wonders instruct those who are in the bardo! The light of the five wisdoms having been lifted up by itself, may the Dharma, mother of the spontaneous voice, give birth to a son! May the unbelievers come from their condition to a state of well-being by a ray of mercy which follows the best route! May the prediction be fulfilled at the sight of the face of the Conqueror, by following his footsteps, and by the hearing of the Dharma!

May I, by thy mercy, be reborn with the others in the Happy-Land, preparing the Way! May we, reborn there, obtain the precious state of perfect Buddhas when the series of omens has been unfailingly increased from great to greater! May the perfect Buddha manifest soon!

May I become supreme guide of all beings, the teacher and the glorious holy protector! May I, by my works, become the refuge and holy helper for those on the burning coals of suffering, and may I be the flow of the cool water of blessings! May I be the great wind which scatters the churning clouds of desire, and the flame of the torch which lights up the night of ignorance!

May I become the best pilot for orienting people, the great ship crossing the river of distress, the helper leading to Awakening, the way of liberation, the holy tutelary lord leading to the best dwelling!

In short, may I become the perfect glory of clear happiness for the whole of earthly life, and may I lead all to perfection! May I become the one who gives what is necessary and fulfills all desires! May my welfare and that of others appear all at once!

The three vows having been formed, there follows the consecration:

For my own purpose: May all that I have accumulated—from the root of virtue from the inconceivable past up to now and all that I will

accumulate later—consecrate me as a companion of those who have achieved Awakening!

For the purpose of others: May this consecration and others which will follow, lead all beings to enter into nirvana; after their great Attainment, may they consecrate for the good of all beings, the full inexhaustible fruit of the roots of virtue!

May the true and excellent fruit of Attainment lead to the benefit of all in general, and become the joyful song of the Saints! May all those who take life be consecrated in order to attain Buddhahood!

These collected thoughts are condensed from a mandala according to custom. By reading these same vows and by reading the history of the Precious One of Uḍḍiyāna, and hearing of the deeds of men who are holy incarnations, one is well and profitably established in their midst.

This is the History of the Lord who is eminent among all the Buddhas of the Three Times, who is sole protector and refuge of beings born in this region, the one who is called the Great Guru, and who is venerated in his threefold activity and greeted by the Pure Ones. His History is vast like the sky and the sea, a great priceless incantation, fixed and hidden for the good of future beings, then called forth by the one from the mother land of Uḍḍiyāna.

This History in a hundred and eight cantos, this gift of the immortal Dharma, is a great treasure which has appeared and will live as long as the precious immaculate Doctrine of the Conqueror will endure in the snowy mountain range of the North. This golden form of the boundaries of time, this prediction of the Conqueror, was expressed at the monastery of Katog by Sherab Odzer who thus fulfilled the Dharma on earth. The reverend Asbra and the scholar, Lhaku Gyuri, excellent beyond compare, took the responsibility for editing the text of this history, connecting with this life of Padma the noble ethical teaching itself.

True wisdom of Padma, pure essence, the hundred thousand liberating dhāraṇī were engraved in Uḍḍiyāna; and the tutelary words from above were transcribed by six scholars, clerks, and lay persons, the whole proceeding from pure and lofty thought.

Blessed by these virtuous men, the precious Doctrine, the source of happiness, is like a miraculous jewel above a victory banner.

May all the wishes of all beings be fulfilled according to their desires! May the perfect ones find riches and happiness both in this transient life and in all the other worlds as well! May the holy ones who have crossed the lake of existence obtain the rank of Lotus King! Moreover, may the Masters of the Recitations and others of this sort, having made perfect honor and knowledge—double fruit of the union in this body and this life and purified of the double impurity—be established in the path of the supreme Awakening!

May all beings in all worlds be separated from the evils of this visible dwelling, and may they acquire a treasure, the inexhaustible treasure of the Dharma! May the young people cross the lake of existence! May the benediction of perfect desires which achieve all the meanings of thought be diffused to the boundaries of space from the assembly of all the Buddhas, the mercy of Padma, the Yidams, and the heavenly defenders of the Dharma endowed with magic power!

May merits be as firm as mountains! May the Tantra shine like the sun and the moon! May its fame be spread out like the sky! May there be happiness in that day through this blessing! May the Teacher appear in the kingdom of the masters and disciples who retain the Doctrine of the Conqueror. May they, acting as propagators, have the blessing of long life!

APPENDIX

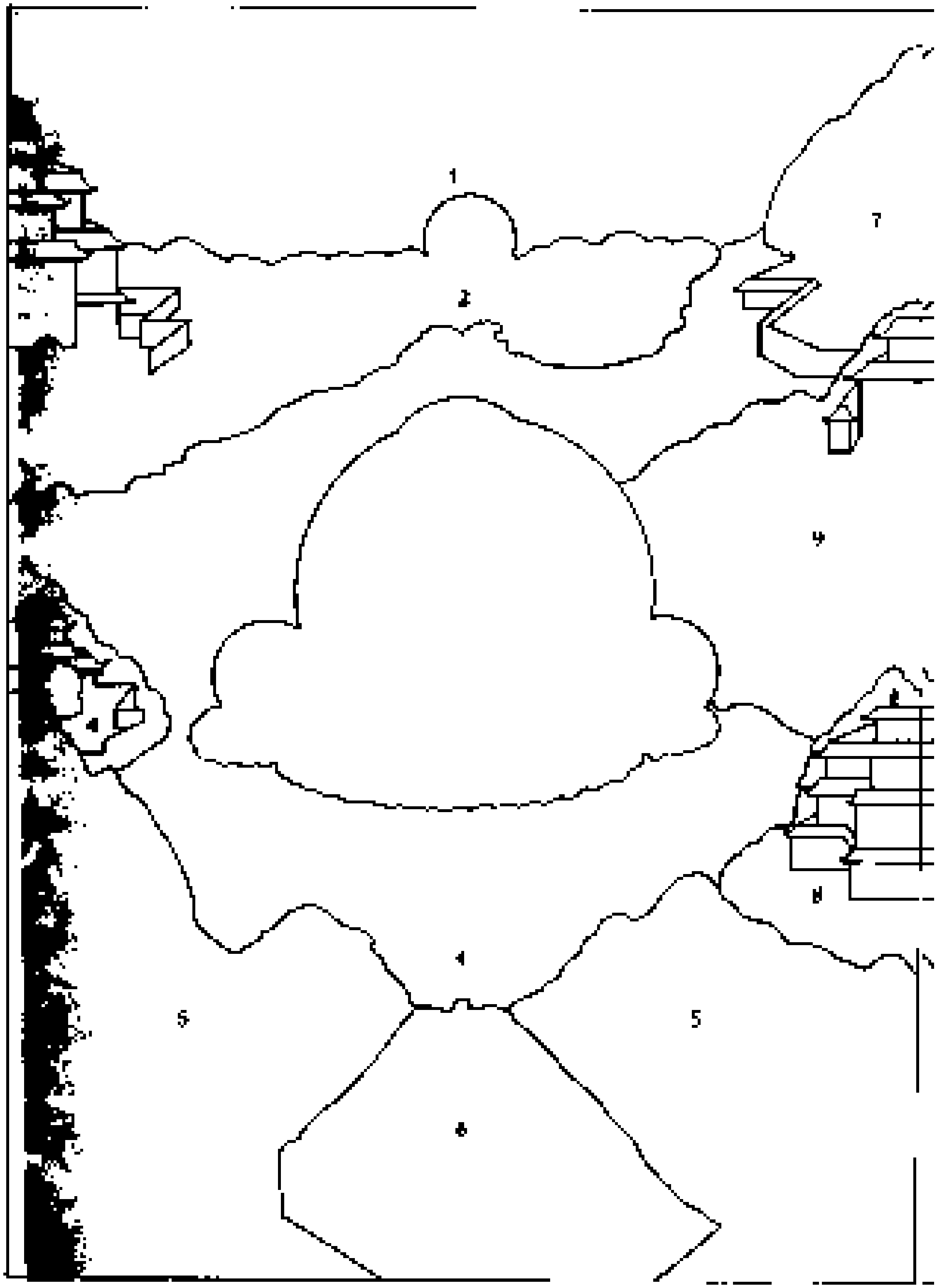
Equivalents for some of the Tibetan and Sanskrit terms which appear throughout the text are listed below. The second list contains technical Tibetan terms from the original which were not translated consistently and for which there is no Sanskrit equivalent. [NE = no equivalent]

abyss of the heavens, nam-mkha' dbyings, ākāśa-talam
astrology, calculations, rtsis, gaṇa
attainments, dngos grub, siddhi
Awakening, byang chub, bodhi
Body of Essence, chos sku, Dharmakāya
Body of Fruition, longs sku, Saṃbhogakāya
Body of Metamorphosis, sprul sku, Nirmāṇakāya
concentration, ting nge 'dzin, samādhi
creative force, thig le, bindu
Diamond Plane, rdo rje dbyings, vajradhātu
divinities of knowledge, ye shes lha, jñānadeva
essential line, snying thig, NE
evocation, sgrub, sādhana
field of action, spyod yul, gocara
genies, 'dre, piśaca
gnosis, ye-shes, jñāna
Heroes of the Awakening, byang chub sems dpa', Bodhisattva
knowledge bearer, rigs 'dzin, vidyadhāra
knowledge of justice, mnyam nyi yeshes, samatā-jñānam
magic poles, mdos chog, NE
Magical murmur, charm, bzlas brjod, jāpaḥ
magician, sngags pa, mantrī
modality, thabs, upāya
ogres, srin po, rākṣasa
Plane of Essence, chos kyi dbyings, Dharmadhātu
propitiation by magic force, mthu bsgrubs, NE
radiant space, klong, vārta
round oblation, tsogs kyi 'khor lo, gaṇacakra
sacred appartus, rdzas, vastu
Secret Energies, gsang ba'i yum, NE
soul, thugs, manas

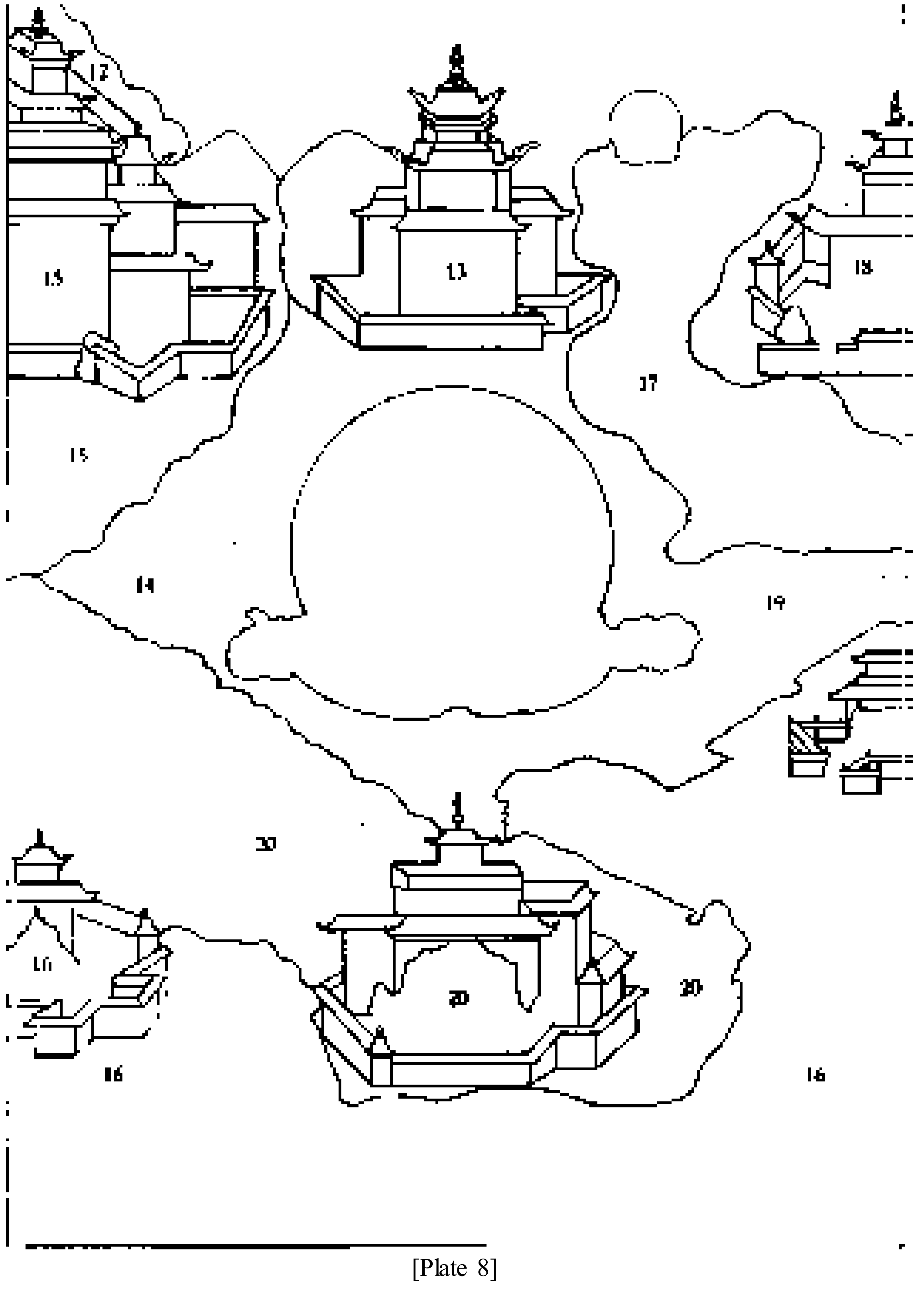
spells, ngan snags, NE
suffering, nyon mongs, kleśa
Supreme Formulas, gsang sngags, mantram
Texts and Formulas, mdo sngags, Sūtra/Mantra
unction, dbang bskur, abhiṣeka
United Precepts, bka' 'dus, NE
union and deliverance, sbyor sgrol, NE
Welcome Ones, de bzhin gshegs pa, Tathāgatas
White Magicians, sngags-pa, mantrī

kun gzhi ma bcos
sku lnga'i dbang rdzogs ye shes lnga
sku dang ye shes
sku gsum lhun grub
skyes med rnam dag 'od gsal
bskyed rdzogs gsum
mkha dbyings dag pa sbyor ba gzhi bsgrub
glog ma sprin
sgyu 'phrul
sgrol pa bcu sgrub
ngo bo rang bzhin stong pa nyid
dngos nyams rmi lam
chos kyi phu thag chos nyid zang sar skyol
chos dbyings 'od gsal
stug po bkod pa
stong gzugs ye shes lnga ldan sbyor ba
thug kyi man ngag
theg pa'i rgyal po
ther zug
bde chen lhun rdzogs
snang sems dbyings rig 'od du 'khyil ba
dbying rig ye shes
sbyi glugs tshangs pa
sbyor sgrol lta ba dbyings su dag pa
sbyor dngos rjes gsum
man ngag bde chen
man ngag sems sde
rdzogs chen sems sde
zang thal
zung du ma 'brel
zung 'jug
ye shes klong chen
ye shes rang byung
rang gi sems nyid
rang byung ye shes
rang byung lhun grub
rig pa'i klong nas
sa sbos
gsang chen mkha' 'gro sgyu ma
bsam pa lhun gyi 'grub

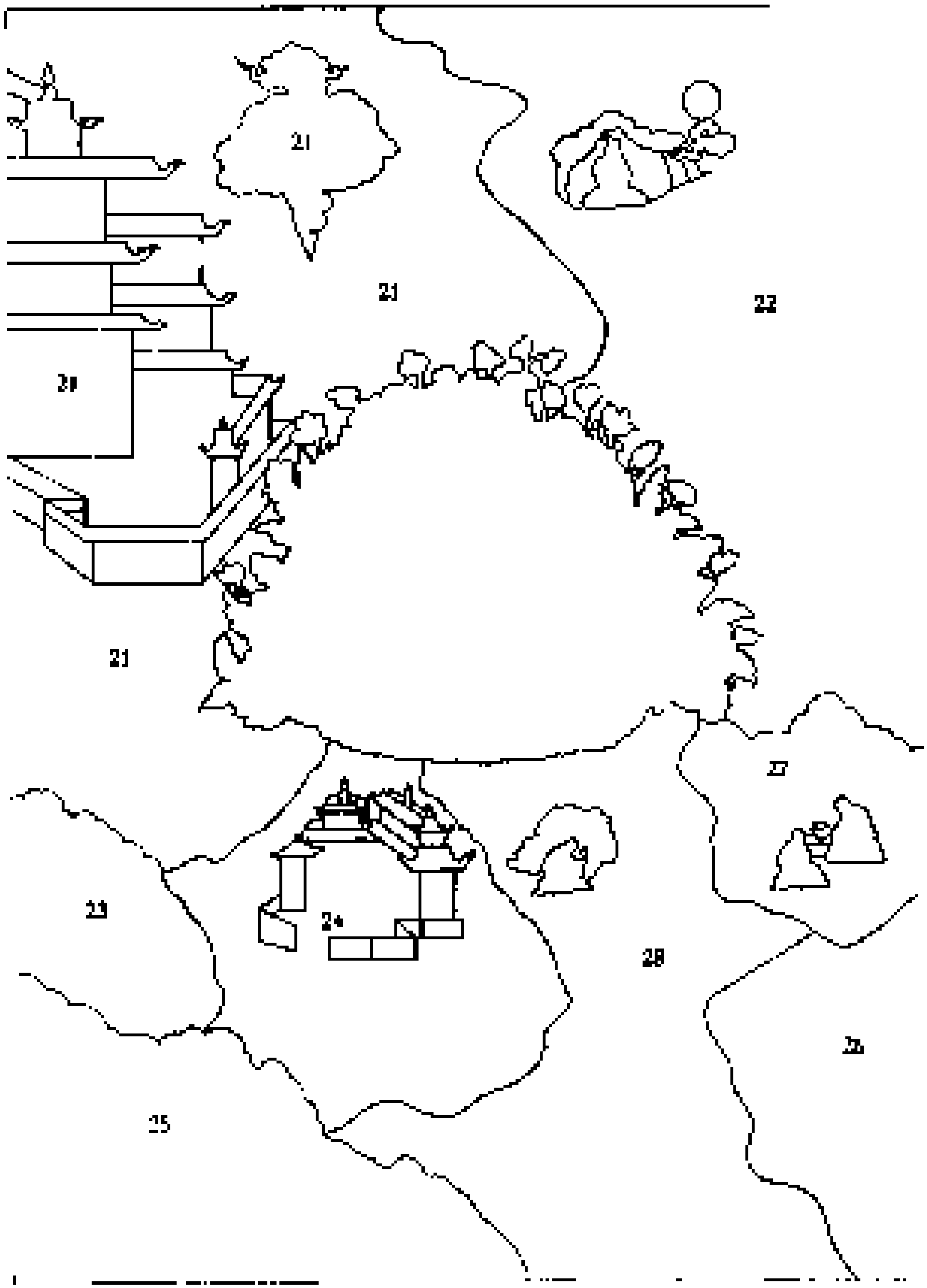
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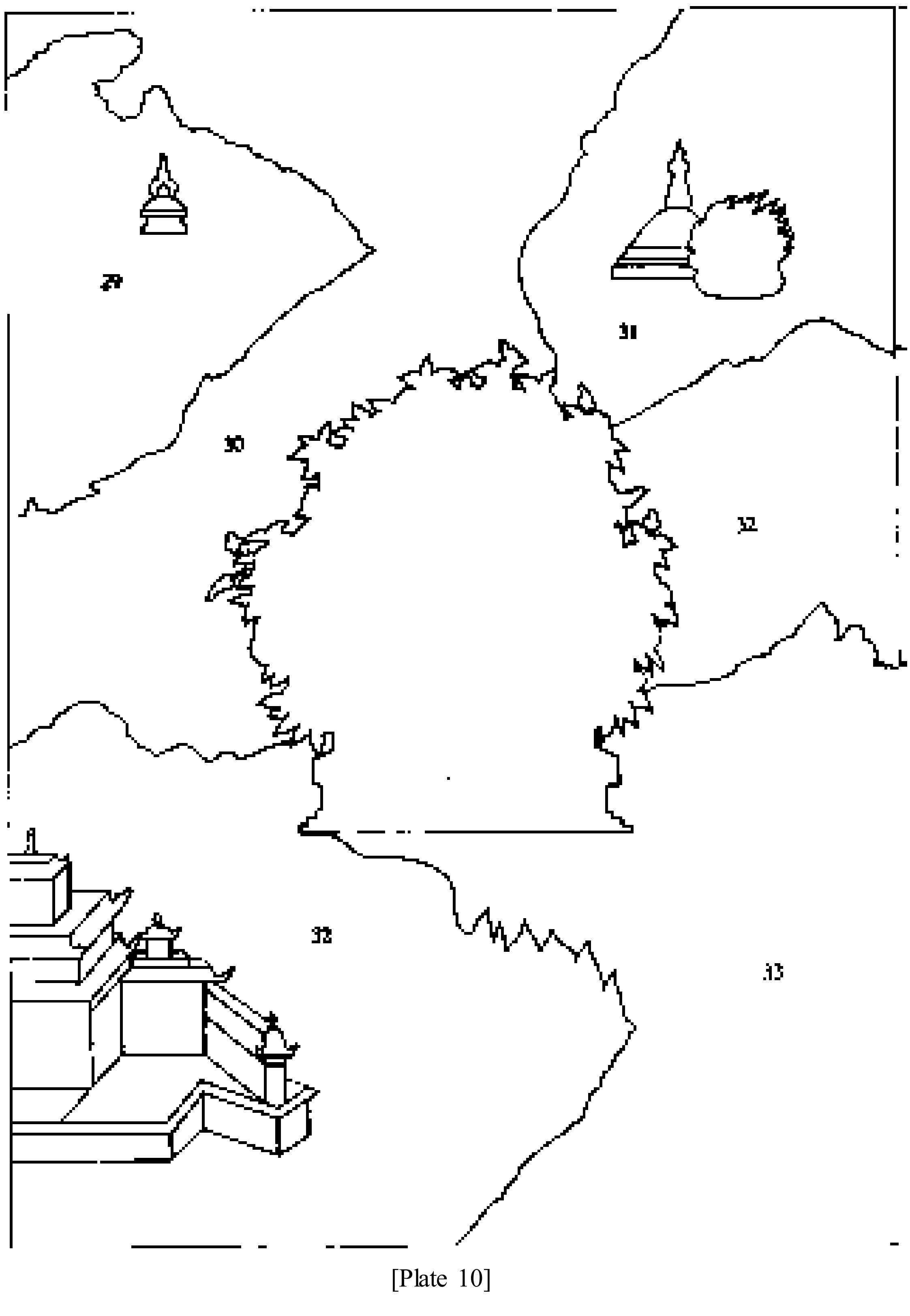
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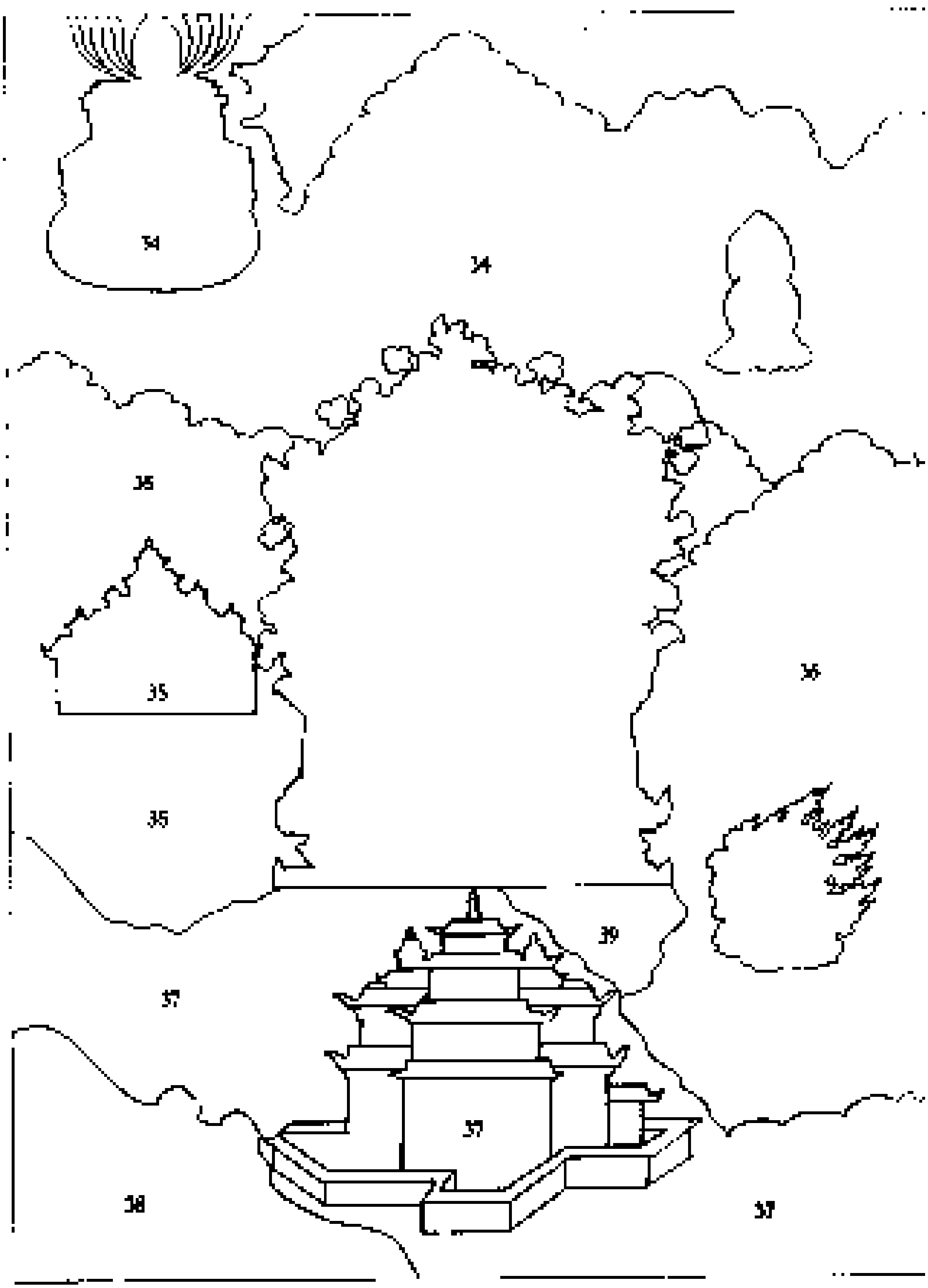
[Plate 8]



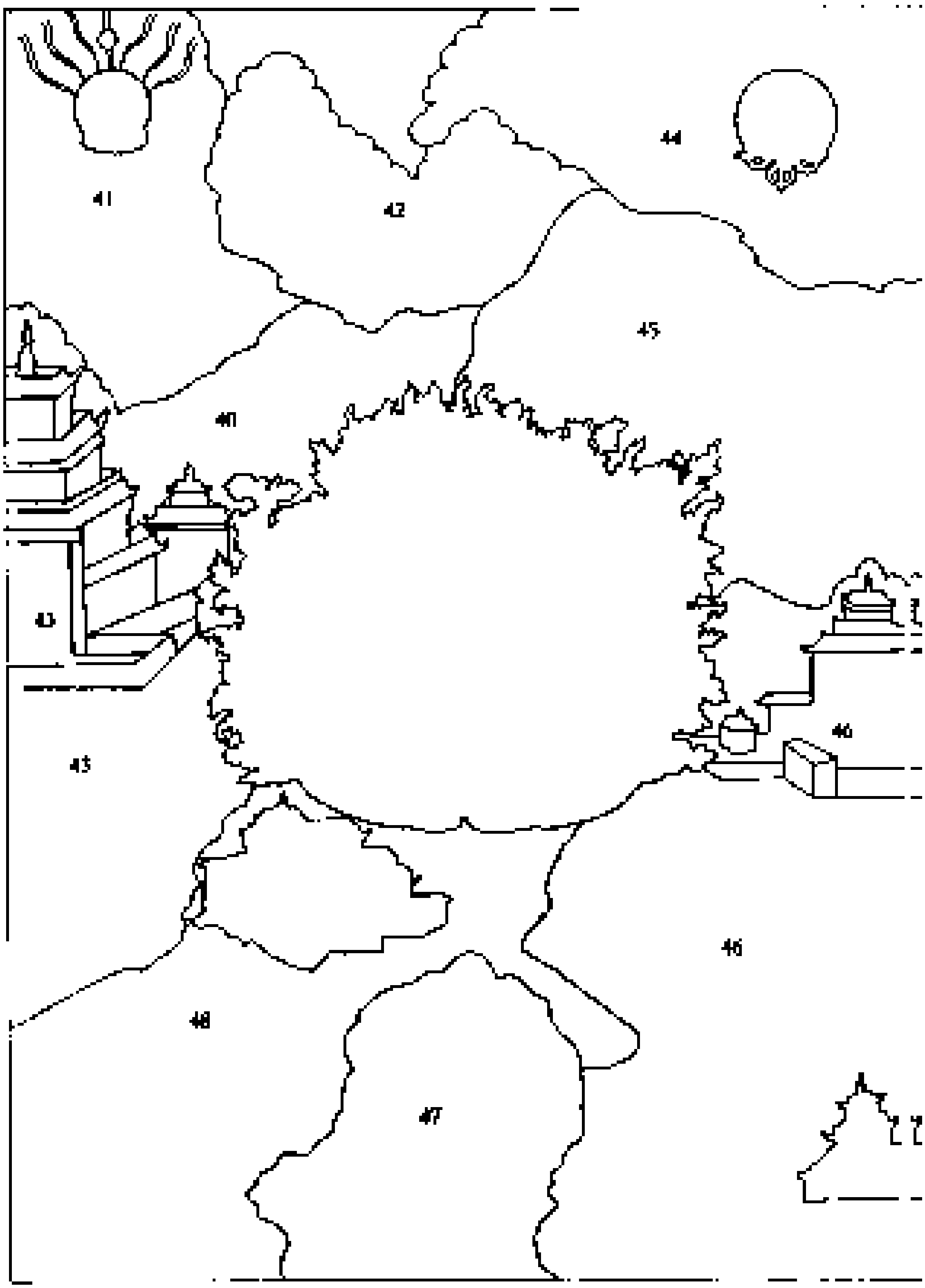
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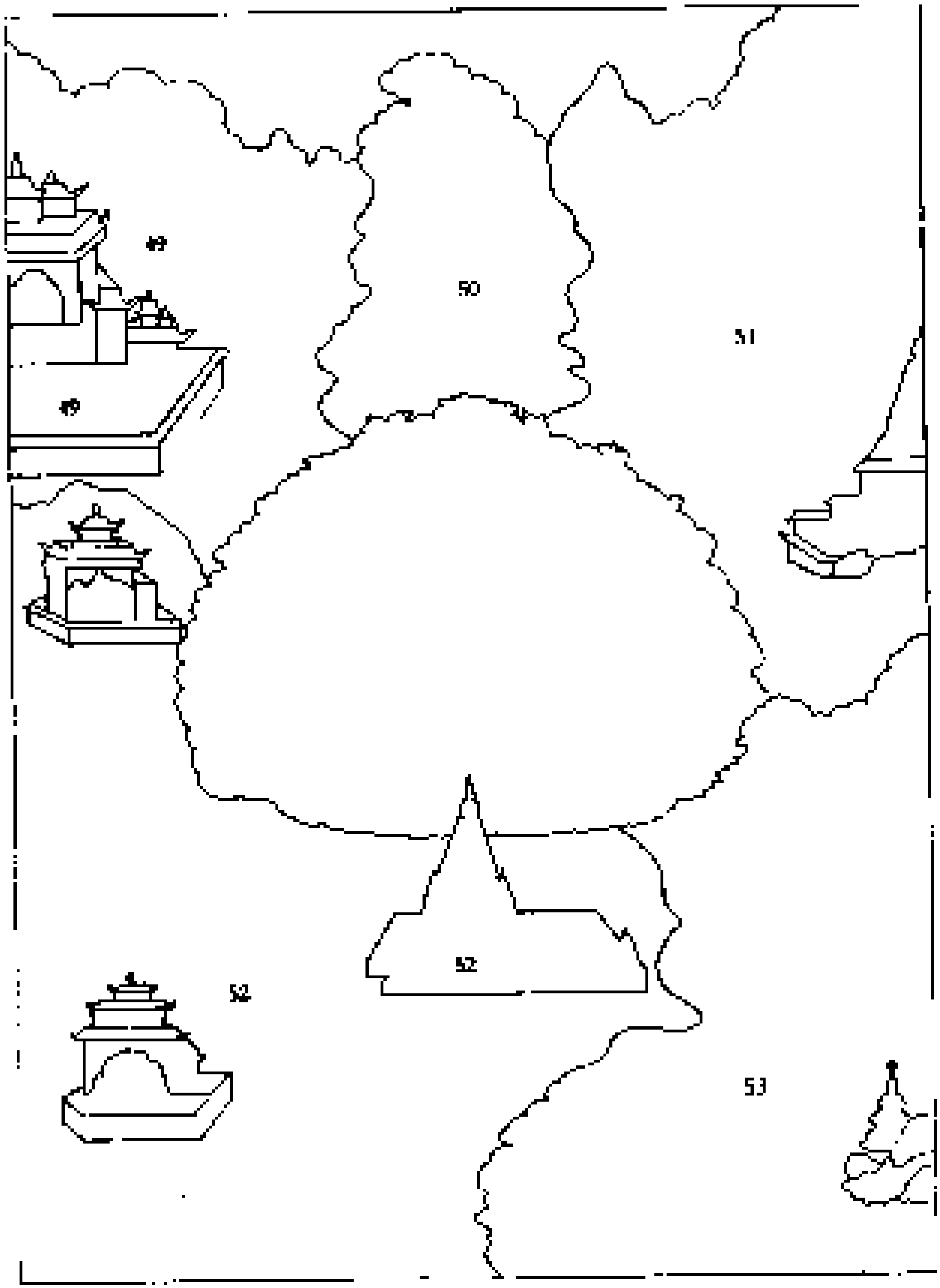
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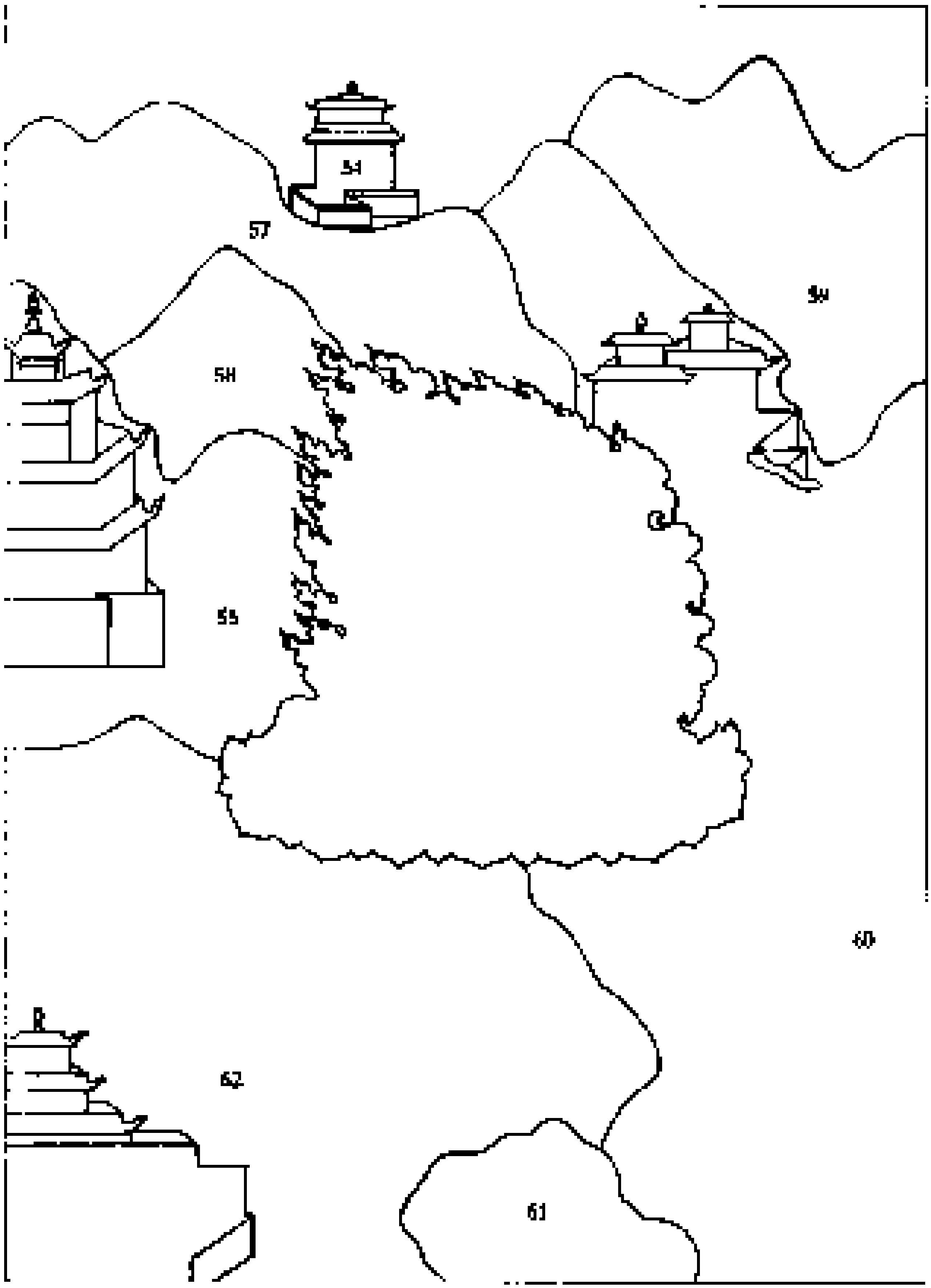
[Plate 11]



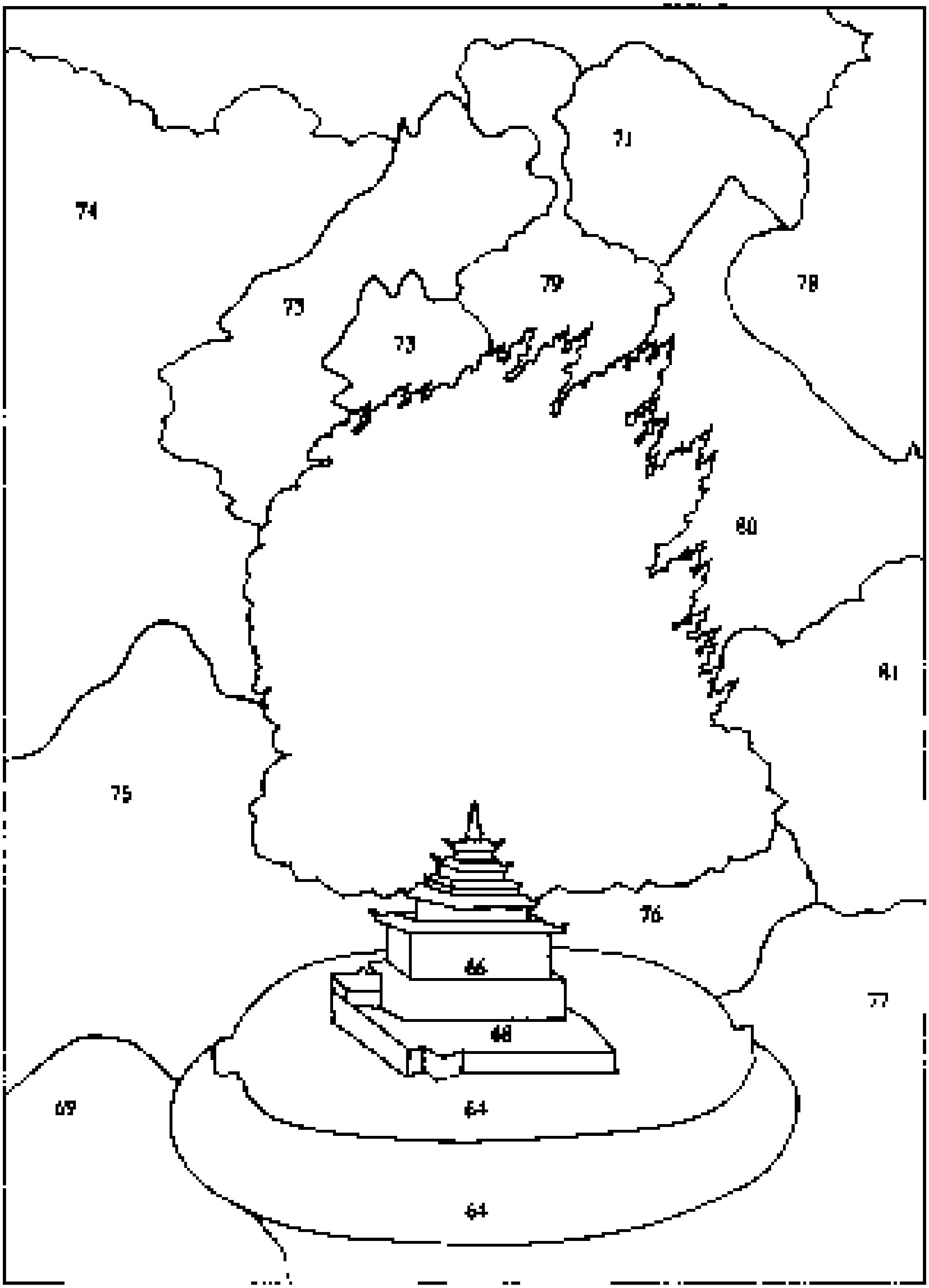
[Plate 12]



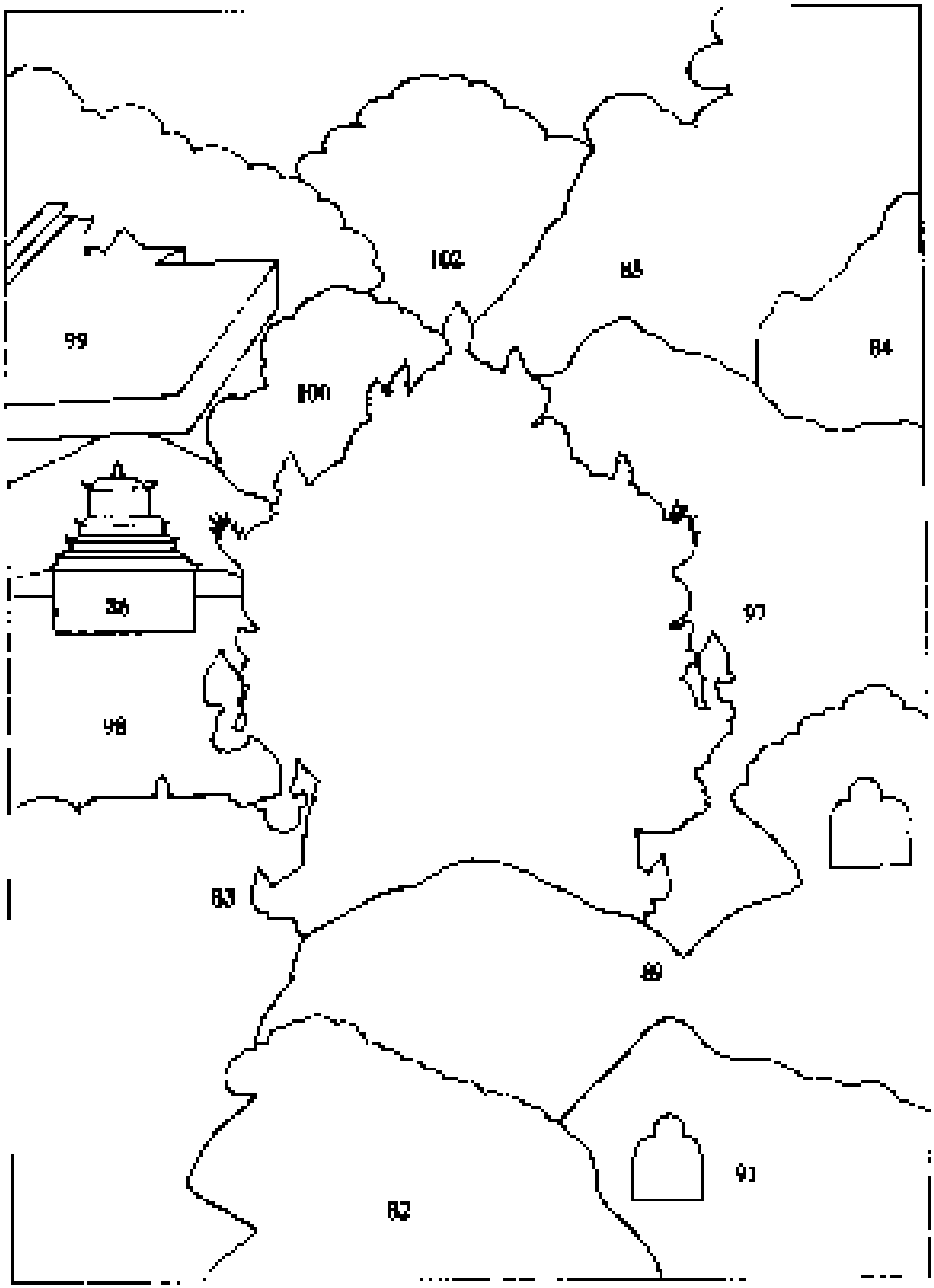
[Plate 13]



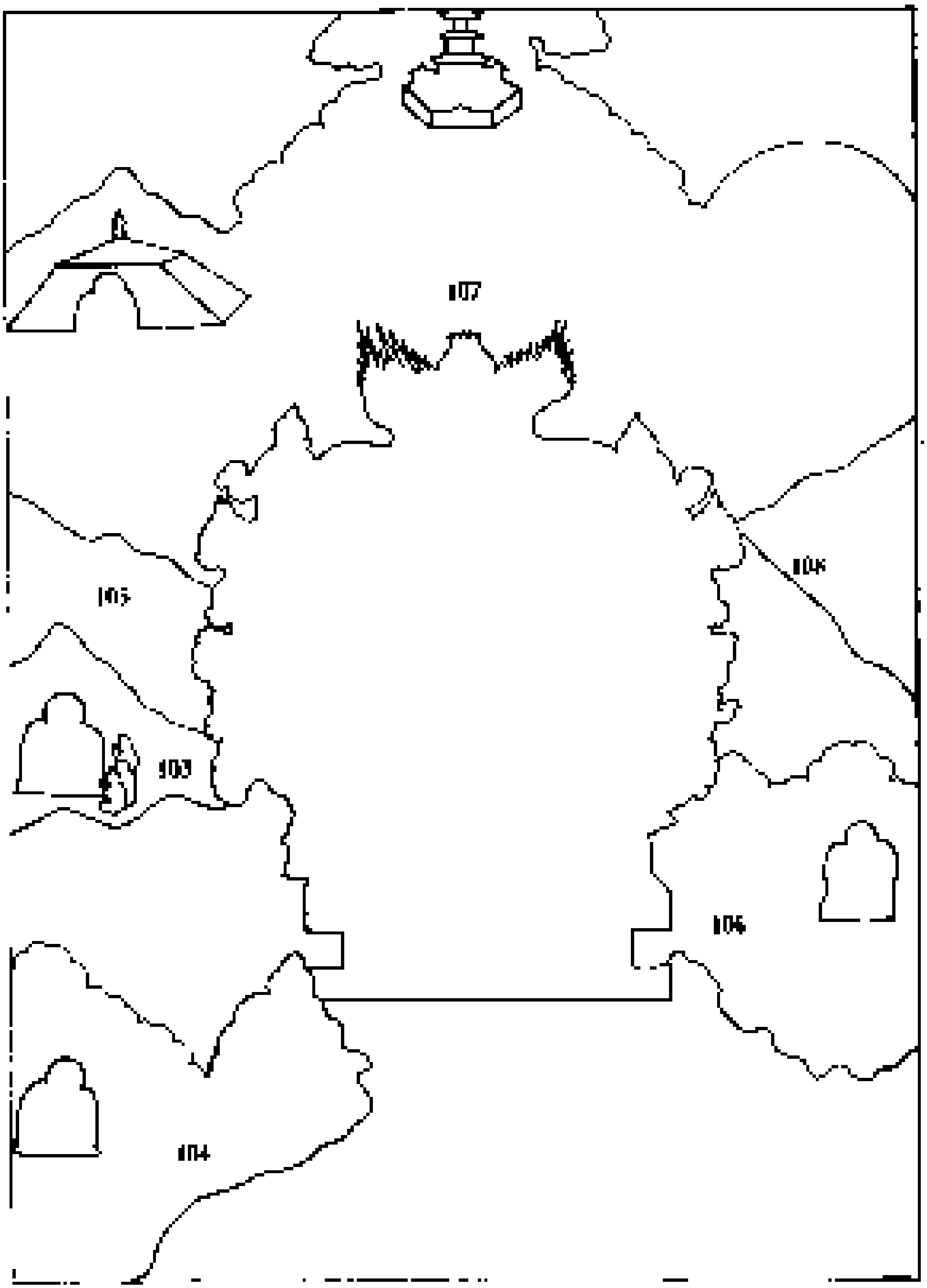
[Plate 14]



[Plate 15]



[Plate 16]



[Plate 17]